DEVELOPMENT OF JAINISM IN SOUTHERN KARNATAKA UPTO 1565 A.D.

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DECLARATION

I hereby declare that the thesis entitled **"DEVELOPMENT OF JAINISM IN SOUTHERN KARNATAKA UPTO 1565 A.D."** completed and written by me has not previously formed the basis for the award of any Degree or Diploma or other similar title of this or any other University or examining body.

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This is to certify that the thesis entitled, **"DEVELOPMENT OF JAINISM IN SOUTHERN KARNATAKA UPTO 1565 A.D."** which is being submitted herewith for the award of the Degree of Doctor of Philosophy in History of Shivaji University, Kolhapur is the result of the original research work completed by **Mrs. S. P. Chavan** under my supervision and guidance and to the best of my knowledge and belief the work embodied in this thesis has not formed earlier the basis for the award of any Degree or similar title of this or any other University or examining body.

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I am personally responsible for errors, if any in this work.

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PREFACE

PREFACE

The aim of present work is to study "Development of Jainism in Southern Karnataka upto 1565 A.D.", with special reference to contribution of SravanBelgola, Humcha, Moodabidri and Venur, along with the services rendered by Bhattarakas of these places for promoting the cause of Jainism in this area. Jainism was first came into existence in Northern India but after 4th century B.C., it penetrated into South Karnataka and SravanBelgola became the earliest Jaina settlement in South Karnataka. From 4th century B.C. to 1565 A.D., i.e. the end of Vijayanagara empire, Jainism received royal patronage from various royal dynasties like Rastrakutas, Gangas and Vijayanagara in Karnataka. Therefore, more than two thousands years, Jainism was a force and flourishing in Karnataka.

Fortunately we have number of epigraphs, inscriptions and old historical monuments available to reconstruct the consistence story of development of Jainism of this period.

Some earlier archaeologist epigraphists and historians of South India like B.L. Rice, R. Narasimhachar, H.K. Sastri, K.A. Nilakanta Sastri, Prof. S. Setter, B.A. Saletore, rendered great service and made all these inscriptions available to modern scholars with English translation. In addition to epigraphical sources, an abundant literary

sources, produced by Pandits and Jain Acharyas and other scholars during this period are also important and useful to fill up the gaps.

There is no yet systematic study of the role played by temple cities like SravanBelgola, Humcha, Moodabidri, Karkala and Venur in promoting Jainism in South Karnataka.

Personally I visited SravanBelgola, Humcha, Moodabidri, Karkala, Venur and Mysore University Library and collected source material.

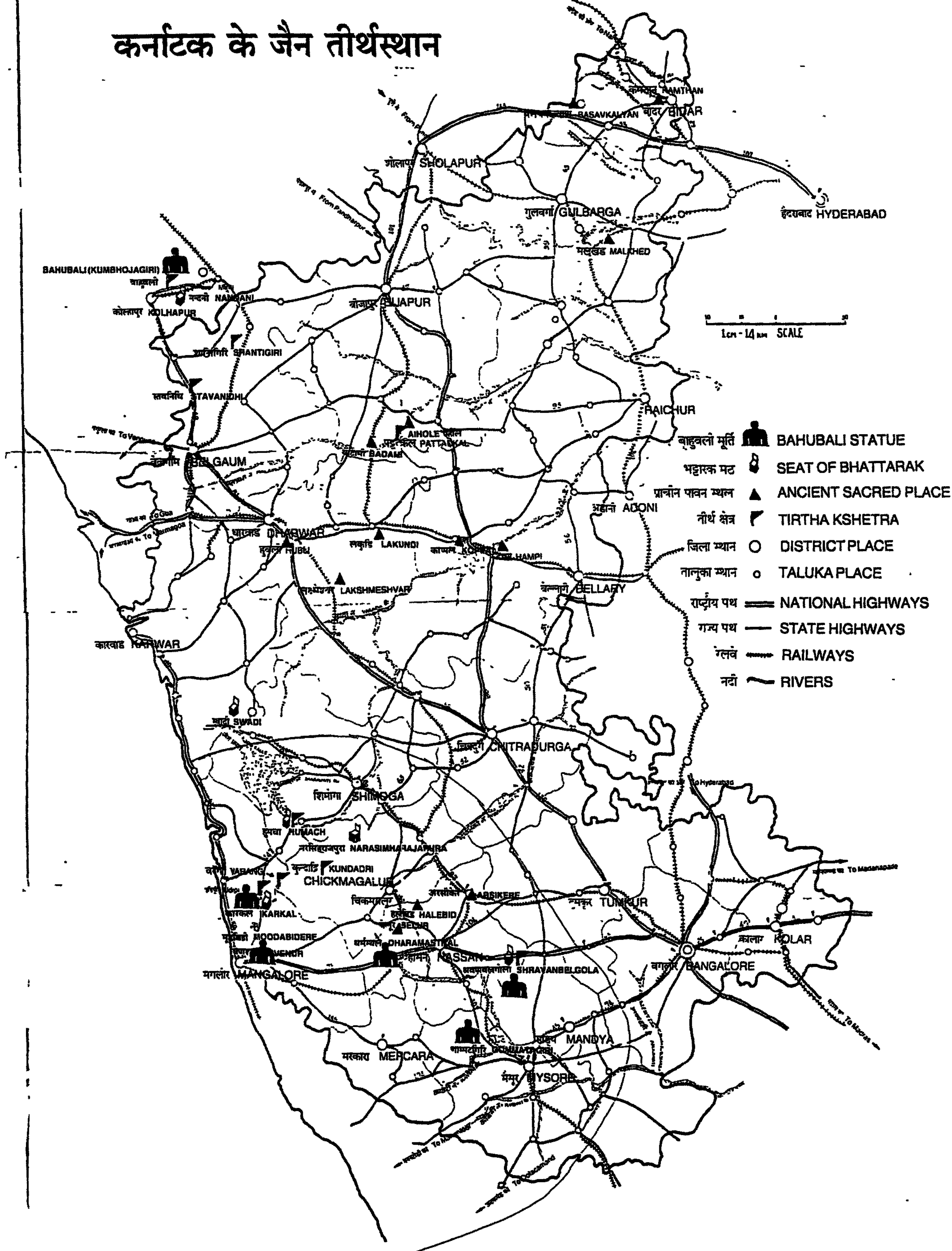
Therefore, in this Ph.D. thesis an humble attempt has been made to study the "Development of Jainism in Southern Karnataka upto 1565 A.D.", by using all the archaeological, literary sources and secondary books available on this subject.

Place: Kolhapur.
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JAIN SACRED PLACES IN KARNATAKA

कर्नाटक के जैन तीर्थस्थान



LIST OF ABBREVIATIONS

ARIE	:	Annual Reports of Indian Epigraphy
ARSIE	:	Annual Reports of South Indian Epigraphy
ASI, AR	:	Archaeological Survey of India, Annual Reports
ASM AR	:	Archaeological Survey of Mysore, Annual Reports, Bangalore
ASR	:	Archaeological Survey of India, Reports
CHI	:	Comprehensive History of India, Ed. K.A.N. Sastri
EB	:	Encyclopaedia Britanica
EHD	:	The Early History of the Deccan
EC	:	Epigraphia Carnatica
EI	:	Epigraphia Indica
EJ	:	Epigraphia Janica
IA	:	Indian Antiquary
IHQ	:	Indian Historical Quarterly, Calcutta
Introd	:	Introduction
JA	:	Jaina Antiquary, Arrah
JG	:	Jaina Gazetteer
JBORS	:	Journal of the Bihar and Orissa Research Society
JIH	:	Journal of Indian History
JSB	:	Jaina Siddhanta Baskar, Arrah (Hindi)
KI	:	Karnataka Inscription, Dharwar

KSG	: Karnataka Inscription, Dharwar
MAR	: Mysore Archaeological Reports
MCg	: Mysore and Coorg
MJ	: Medieval Jainism
QJMS	: Quarterly Journal of the Mythic Society
SBJ	: Sacred Books of the Jainas (Series)
SII	: South Indian Inscription
SIR	: South Indian Research, Vepery Madras.

ABBREVIATED NAMES OF DIFFERENT TALUQS

BL	:	Belur
Ch	:	Chamrajnagar
Hg	:	Heggadadevankote
Hl	:	Holakere
Kp	:	Koppa
Mg	:	Mudgere
Nr	:	Nagar
SB	:	Sorab
SB	:	SravanBelgola
Sh	:	Shimoga
Sk	:	Shikarpur
SP	:	Srinivaspur
TL	:	Tirthahalli

CHAPTER-I

INTRODUCTORY

CHAPTER - I
INTRODUCTORY

Jainism is one of the leading, important and prominent religions in India. Now it is minority religion but one of the oldest religions of India. *Ahimsa*, vegetarianism, controlled way of life and the concept of *Aparigraha* constitute the main tenets of Jainism. These doctrines emphasise the importance of simplicity, charity and service in life. Jainism has played an important role in shaping human life and in maintaining balance in environment.

Beside the philosophy, Jain monks and their followers have also contributed handsomely to the literature, art, architecture and culture of India. The Jain *Granth Bhandaras* are recognised as a part of our proud heritage. The Jain temples have attracted people for their sculpturesque beauty.

Tirthankaras and Jain '*munis*' have preached love, non-violence and renunciation of '*Trishna*' (passion). The fundamental concept underlying the doctrines of Jainism is *'LIVE AND LET LIVE'*.

From the times of Bhagwan Rishabhadeo till today this religion has spread over the different parts of the country. Although the great personalities - '*Tirthankaras*' of Jainism were born in

Bihar, the northern provinces of the country but the religion preached by them has also blossomed and flowered in Karnataka.

Jainism was founded by 24 *Tirthankaras* from Rishabhanatha alias Adhinatha to Vardhamana Mahavira. All these *Tirthankaras* flourished in north India and due to their endvour Jainism heterodox religion came into existence. The last two *Tirthankara* Parshvanatha 23rd *Tirthankara* belonging to the 8th century B.C. and 24th Mahavira belonging to the 6th century B.C. are regarded as historical personalities.

In 4th century B.C. during the period of Chandra Gupta Maurya Jainism penetrated into the South and Karnataka, become the second home of Jainism. Fortunately Jainism received royal patronage from Royal dynasties like Kadambas Chalukyas, Rastrakutas, Gangas, Hoyasalas, and Vijaynagar rulers who ruled Karnataka area from time to time. Even today there are number of sacred Jain places like SravanBelgola, Humcha, Moodbidri, Karkala, which are located in Southern Karnataka. Rich archaeollogical and literary sources are available to study the spread of Jainism in South Karnataka.

Therefore, in considering all these points, an humble attempt has been made in this Ph.D. thesis to study **"A DEVELOPMENT OF JAINISM IN SOUTHERN KARNATAKA UPTO 1565 A.D."**

Here it is not wrong to see the formation of Karnataka State in modern period for understanding the location of Southern Karnataka and the Jain centres which, played an important role to nourish to protect and to spread of the Jainism in South Karnataka since ancient period.

FORMATION OF KARNATAKA STATE

Karnataka is the land of primeval forests, lovely cities, ornate shrines and scenery abounding with all charms of the tropics, Karnataka makes a special appeal to tourists, situated 2000 to 3000 Ft. above sea level, its climate is mild and salubrious.[1]

EXTENT, LOCATION AND BOUNDARY

Karnataka may be broadly described as the region inhabited by the Kannada-speaking people in South India. It extends over 1,91,756,97 Sq. Km. between longitudes 14-12 E and 78-30 E and latitudes 11-30 N, and 18-45 N, Karnataka occupies an important position in the middle of the Western half of the South Indian peninsula. Maharashtra to the north, Andhra Pradesh in the east, Tamilnadu and Kerala in the South and Arabian sea on the west from the boundaries of the present Karnataka State.[2]

THE STATES REORGANIZATION

The Government of India set up the States Reorganization Commission in 1953 with Syed Fazl Ali as Chairman and Sardar

K.M. Panikar and Pandit H. N. Kunzru as members. They toured the country and submitted their report in 1955. This Commission recommended the division of the whole of the country into fourteen major States and a few strategic States. The State Reorganization Commission enumerated linguistic and cultural homogeneity as one of the principles.

The S.R.C. favoured the creation of a Karnataka State comprising the Kannada-speaking areas of Bidar, Raichur and Gulbarga districts of the former Hyderabad State, Bijapur, Belgaum, Dharwar and North Kanara districts of the former Bombay state. The whole of the then part B state of Mysore, the then part C state of Kodagu and South Kanara district and Kasargod taluq of the former Madras State, excluding the Kasaragod taluq of the South Kanara district.[3]

Thus the new Mysore state came into existence on 1 November, 1956 with the Maharaja of Mysore as its Governor. 17 Years later, on 1 November, 1973, the state was renamed as Karnataka.[4]

The name of the state was officially changed with effect from the 1st November, 1973 with the passing of a resolution, moved by the State Chief Minister D. Devaraj Urs and unanimously adopted by both the Houses of the State Legislature.[5]

In 1973 Karnataka State consists the following districts :

1. Bangalore city (State capital)	2. Bangalore - Rural district
3. Kolar	4. Tumkur
5. Mandya	6. Mysore
7. Kodagu	8. Hassan
9. Chick Mangalur	10. South Kanara
11. Shimoga	12. Chitradurga
13. Bellary	14. Raichur
15. Dharwad	16. Uttara Kannada
17. Belgaum	18. Bijapur
19. Gulbarga	20. Bidar

Out of these above districts, Hassan, Bangalore, Mysore, Shimoga, South Kanara, which are located in the South Karnataka and are rich for the Jaina monuments and sacred places.

Therefore, the study of Shravanabelgola (Hassan district) Humcha (Shimoga district) - Moodbidri, Karkala etc. (South Kanara is an important, because these centres played vital role to the spread of Jain religion in Karnataka which became the second home of Jainism.

Before we see the development of Jainism in South Karnataka, it is essential to take a brief survey of Jainism from its inception and spread in the north India, and now it penetrated into South India especially in South Karnataka, where even today this

religion is influential one. The cultural contribution of Jainism in South India is also noteworthy. Therefore the following pages are devoted to study the history of Jainism from its birth to the third century B.C., when Chandragupta Maurya along with Bhadrabhau and his Jain 12,000 followers migrated to the South Karnataka from Pataliputra and spent his last days and ended his life at SravanBelgola which was the earliest Jain settlement in South Karnataka.

NATURE OF JAIN RELIGION

It is an interesting to see the nature of Jain religion. Jainism is a monastic religion which like Buddhism denies the authority of the *Veda*, and is therefore regarded by the Brahmanas as heretical.[6]

Jainism has many distinct features of its own. Historically it occupies a place mid-way between Brahmanism on the one hand and Buddhism on other. The Jaina motto of life is an ascetic or stoic. The path to happiness and prosperity lies through self-denial, self-abnegation and self-mortification.[7] Again Jainism is a religion of strength, believing that man in spirit and that his supreme goal in life or '*Uttma Purushartha*' is the attainment of Godhood or Arhathood.[3] Jainism as a system of philosophy, has made substantial contribution to the understanding of the nature of the world and the problems of life.[8] The Jain faith prescribes its

followers a moral system which believes in non-injury (*Ahimsa*), non-thieving, truthfulness, chastity and detachment from temptations.

Though both Jainism and Buddhism believe in an *Ahimsa*, the concept of final release *Moksha* differs from *Nirvana* in Buddhism *Moksha* is not mere extinction but absolute purity and freedom from *karma*. The Buddhist idea of *Ahimsa* consists in showing mercy to animals etc., while the Jains carry it to an extreme point since it insists on desisting from hurting even the smallest insect.[9]

The Jains believe in the existence of twenty four *Tirthankaras* and they are accorded the highest position. The *Tirthankaras* are those who attain enlightenment by performing severe austerities, preached and practised *Ahimsa* for the benefit of mankind. They are free from the cycle of the life and death. Rishabhanatha was the earliest *Tirthankara* and last two are Parshvanatha and Mahavira, who were historical figures. Parshvanatha prescribed four Vows namely non-violence, truthfulness, non-thieving and detachment while the Mahavira added chasty as the fifth.[10]

WHAT IS RELIGION?

There is no unanimity regarding the definition of the Religion. Generally it is believed that a religion is a code of devotional and festival rules. Religion is an eternal reality, most

pure and sacred. Indeed, religion is meant to show the way to attain salvation or the final beatitude, or freedom from the misery of births and deaths.

A remarkable thing for our country that our people regard religion as a beginningless and endless basic factor of life. Like universe, it is an eternal process in human life. Religion is a thing of soul and it can shine only from within.

The belief of the Jainas that religion is a science of soul, culture, holds good. Its theory is based on reason and it works on the natural law of cause and effect. The Jainas believe that it equips man befittingly to live a righteous life in order to attain its sovereign purpose, the outwardly freedom and freedom within.[11]

As a science, religion is "*Dharma*" which deals with the ways of life for the attainment of the highest aspirations of man. Those who have vanquished all the evil *karmas* and have conquerred attachment, and aversion and thereby have attained the infinite knowledge of a *Kevali* (omniscient being), are called *Jinas* (the spiritual conquerors) and their followers are called as Jainas or Jinists.

It is a fact that eternal science of religion or reality, which omniscient teachers reveal from time to time is named differently after these various epithets of its propounders.

Hence the true eternal religion has been called by different names. Now a days that religion which is called Jainism was also known in the past as the religion of *Arahatas* or *Vratyas*. *Sramanas* or Nirgranthas, though the *Tirthankaras* gave it no particular name. The simple called it '*Dharma* or Marga' (the way).[12]

SOME IMPORTANT CONCEPTS OF JAINISM

Some scholars expressed their views regarding the concept of Jainism by the following way. "The Jaina religion" remarks "Dr. J.F. Kohl" is based on pre-Aryan ideas and one of this is animism. It is the source of respect to all living beings and we can learn that *Ahimsa* is not only the greatest conception, but also one of the most ancient in the world."[13]

Another scholar Dr. Hermann Jacobi had to declare that, "There is nothing to prove that Parshva was the founder of Jainism. Jaina tradition is unanimous in making Rishabha, the first *Tirthankara* (as its founder)... There may be something historical in the tradition which makes him the first *Tirthankara*.[14] Nudity has been the hall-mark of a primitive religion and in Jainism it has been a fundamental principle of asceticism in its highest form.

Dr. Heinrich Zimmer was emphatic on the point when he remarked that "Jainism does not drive from the Brahmana - Aryan

sources but reflects the cosmology and anthropology of a much older, Pre-aryan upper class of the north-eastern India."[15]

Jainism is very old religion, for a scholar can hardly deny eternity of any religion, the roots of which reach back to very remote times of the Pre-aryan races in India.[16]

JAINISM : AN INDEPENDENT PRE-HISTORICAL RELIGION OF ANCIENT INDIA

Dr. Hermann Jacobi said that "Jainism is an original system quite distinct and independent from all others; and that therefore, it is of great importance for the study of philosophical and religious life in an ancient India."[17] Jainism being the religion of the omniscient *Tirthankaras*, is independent and practical religion of living truth.[18]

According to the Swami Shastri, Judge modern research has shown that Jainas are not Hindu dissenters but that Jainism and history long anterior to the *smrities* and commentaries which are recognised authorities on Hindu law and usage. In fact, Mahavira, the last of the Jaina *Tirthankara*, was contemporary of Buddha and died about 527 B.C. The Jaina religion refer to number of previous *Tirthankaras*, and there can be no doubt that Jainism as a distinct religion was flourishing several centuries before Christ.

It is well known that Jainism rejects authority of the *Vedas* which form the bedrock of Hinduism and denies the efficacy of various ceremonies which Hindu consider essential."[19]

These above are some interesting concept at Jainism in which many align as well as native scholars agree that Jainism is prevedic religion and denies the authority of *Vedas*.

JAINISM AS A PRE-VEDIC RELIGION

Some scholars pointed that Jainism is a pre-vedic religion. Jainism represents a continuation of this pre-vedic steam. Some of the relics, recovered from the excavations of Mohenjo-daro and Harappa, are related to *Sramana* or Jaina tradition.

Kayotsarga is generally supposed to belong the Jaina tradition. There are some idols even in *Padmasana* pose. A few others, found at Mohenjo-dero, have heads of serpents. They probably belonged to pre-vedic naga tribe. The image of the seventh *Tirthankara*, Lord Suparshva has a canopy of serpent heads.[20]

In the vedic period there existed two distinct religious cultural traditions - the strictly orthodox and Aryan tradition of the Brahmanas and the straggling culture of the *Munis* and *Sramana*s most probably going back to pre-vedic and pre-Aryan times.[21]

During the later vedic-period, the two streams tended to mingle, and the result was the great religious ferment from which

Jainism appears to have originated. Jainism and other Sramika religious sects grew up among the imperfectly Aryanised communities of the east in response to the cultural atmosphere and social needs. These sects spread out, flourished and became highly popular there. On the other hand, Brahmanical religion had its strong hold in the north and the west.[22]

Further the existence of Jaina religion can be traced not only vedic period but even to the Indus valley period of Indian history. The names of Jaina Tirthankars are mentioned in the *Vedas* and there are evidences which show that the Indus valley people must be worshipping Rishabhadeva, the first *Tirthankara* of the Jainas along with their deities.[23]

JAINISM AND BUDDHISM

An independent religion Jainism has a little concern with Buddhism, yet it looks strange to find such scholars who have stated that Jainism was an offshoot of Buddhism and some people still think that both the religions are identical.

Prof. Dr. Hermann, Jacobi, who has established the independence of Jainism on the testimony of the Buddhist scriptures, which refer to Jnatruputra Mahavira and his followers by the name of Nirgranthas. As to the relative antiquity of Jainism and Buddhism. It is referred to by Mahatma Buddha himself as an

ancient religion and Jacobi is of opinion that if there was any borrowing between Jainism and Buddhism, it was not on the side of Jainism.[24] In brief Jainism is not offshoot of Buddhism.

The Dr. Heinrich Zimmer are most enlightening the Jainism and Buddhism. "The Buddhist historical records, then would seem to support the traditional Jaina representation of Mahavira as the last- not the first, as western scholar until recently have insisted- of the Jaina 'crossing-makers through the torrent of rebirth to the yonder shore."[25]

As such Jainism and Buddhism are certainly two distinct religions. Although their propounders Mahavira and Buddha were contemporaries, but the concepts and antiquity of Jainism are quiet different and more remote than those of Buddhism. Yet it is a fact Mahavira and Buddha both laid great stress on the principle of *Ahimsa.*[26]

Mahavira was senior in age to Buddha, the former predeceasing the latter by a few years. When they had started their career as religious teachers and the reformers Srenika Bimbisara and Ajatasatru were powerful kings of Magadha and the Vrijji, Lichchhavis of Vaishali and the Mallas of Kusinara and Pava formed two powerful confederacies.[27]

Thus the age of Mahavira in the 6th century B.C. is marked by outstanding achievements in different spheres - political, religious, social, economic, artistic and literary. It saw the beginning of the political unification of India under the hegemony of Magadha, and the propagation of Buddhism, Jainism and other heterodox religious sects.[28]

The history of Jainism before Lord Mahavira is shrouded in considerable obscurity. Materials which can reconstruct it are scanty, dubious and capable of different interpretations. Scholars have therefore, came to widely divergent conclusions. The Jainas themselves believe that their religion is eternal and that before Mahavira (600 B.C.), there lived twenty-three *Tirthankaras* who appeared a certain intervals to propagate true religion for the salvation of the world.[29]

Some scholars hold that there are traces of existence of *Sramana* culture even in pre vedic times. H. Jacobi tried to prove, both from the Buddhist and the Jaina records, that Parshvanatha, the immediate predecessor of Mahavira, who is said to have flourished some 250 years before him, is a historical personality.[30]

THE MEANING OF *TIRTHANKARA*

There are 24 Tirthankars in Jain canon who have been worshipped by Jains right from the establishment of Jainism to even

today. So it is interesting to see the meaning of *Tirthankara*. The great Acharya Samantabhadra Swami declares :

"Yena Pranitam Prathu *Dharma* - Tirtham Jyestam Janah Prapya Jayanti-dukkham."

"A *Tirthankara* is one who creates a great fordable place of *Dharma* of the best kind of whose help people conquer their sorrows."

In fact, a *Tirthankara* is an Ideal Man of Perfection, who by pursuing a righteous path based *Ahimsa* and truth throughout his life of a layman as well as that of an ascetic obtains perfect knowledge and absolute freedom from *Karmas*, which alone keep a man in Samsara (cycle of existence). Such a perfect and ideal free man was Rishabha and therefore he was called a *Tirthankara*.[31]

He was followed by no less than twenty three *Tirthankaras* who were also like him absolute perfect and omniscience teachers. They all preached and propagated by their ideal life that natural and scientific religion of truth and *Ahimsa*, which today is known as Jainism.[32]

All *Tirthankaras* were *Kshatriyas*, *Muni*suvrata and Nami belonged to Harivamsa, and the remaining twenty-two to the *Ikshvaku* race. The twenty-three *Tirthankara*, Parshva, is said to have lived only for a hundred years and died 250 years before his

celebrated successor Mahavira, who lived only for seventy-two years.[33] The tradition of twenty-four *Tirthankaras* became well established among the Jainas in about the first or second century A.D.[34]

It is also interesting and fascinating to study the life and work of some important *Tirthankaras* who were responsible to spread Jaina Gospel and tenets among their followers. here is a short sketch of their life.

RISHABHA AS FOUNDER OF JAINISM

According to the Jaina tradition, who belonged to the *Ikshvaku* family of Ayodhya, was the founder of Jainism. His parents were Nabhiraja and Marudevi. The son's name was Bharata, after whom India is said to be named. We may thus look upon him as great pioneer in the history of human progress.[35]

It is often said that there is a reference to the Lord Rishabha in the vedic literature. Some vedic preceptors paid reverence to Lord Rishabha and regarded him as the Lord of Lords.[36] From this it is argued that Rishabha lived before the vedic times and was the first fountain head of *Sramana* culture. From about the fourth and third century B.C., it seems that Rishabha became popular as the first Jina, the first *Tirthankara* and the founder of Jainism. Manu

and Brahmanical literature has been described as the first ruler and the founder of the new social order.[37]

According to Jain traditions the following are the subsequent Tirthankars from No. 1st to 24th.

1.	Rishaba	2.	Ajit
3.	Sambhav	4.	Abhinandan
5.	Sumati	6.	Paddmaprabhu
7.	Suparshava	8.	Chandraprabhu
9.	Puspha	10.	Shital
11.	Shreyansha	12.	Wasupujya
13.	Vimal	14.	Anant
15.	*Dharma*	16.	Shanti
17.	Kunthu	18.	Arrha
19.	Malli	20.	*Munis*uwrat
21.	Nami	22.	Nemi
23.	Parshva	24.	Mahavira

Among these *Tirthankaras*, Rishabha, Neminath, Parshvanatha and Mahavira are the historical *Tirthankaras* in Jainism.

TIRTHANKARA NEMINATHA OR ARISTANEMI AND HIS HISTORICITY

Arishtanemi or Neminatha has been mentioned as the *Tirthankara* of the Jainas in the *Kalpasutra*. He was the twenty-second *Tirthankara*. He was the son of King named Samudravijaya of Sauripura, a big town on the bank of the Yamuna. He was named Arishtanemi because his mother saw in a dream a nemi, Giranara or Raivataka hill is considered to his *Nirvana*-place.[38]

Neminatha is connected with the legend of Sri Krishna as his relative. According to the Trishashtisalakapurusha Charita he was cousin of Lord Krishna, who negotiated his marriage with Rajamati daughter of Ugrasena, ruler of Dvarika, but Neminatha, taking compassion on the animals which were to slaughtered in connection with the marriage feast, left the marriage procession suddenly with renounced the world.[39]

As Jaina tradition makes Vasudeva Krishna a contemporary of *Tirthankara* Arishtanemi who preceded Parshvanatha, some scholars identify Ghora Angirasa with Neminatha. Dr. Fuherer declared on the basis of Mathura Jain antiquities that, Neminatha was surely an historical personage.[40] Besides the above literary evidence there are several ancient inscriptions which mention Lord Nemi, as a great *Tirthankara*. These and many other inscriptions corroborate the historicity of *Tirthankara* Neminatha.

LORD PARSHVANATHA

Lord Parshvanatha was the twenty-third *Tirthankara* born about 250 years before the last *Tirthankara* Mahavira, in 775 B.C. at Varanasi in the Royal house of King Ashvasena of Kasi, Vama was the name of his benevolent mother.

He was a scion of the Kshatriya clan of the Nagas called '*Ugravamsi*'. His royal emblem was a hooded cobra. In the light of the new researches, Lord Parshva is now being regarded as a historical personage by almost all the modern scholars of history. He was not founder of the Jainism but he was the great reformer.

Lord Parshva was an historical personality and the world teacher of ancient India.[41] The people worship this *Tirthankara* in 8th century B.C. and also the parents of Mahavira, father Sidhartha and mother Trishala were the followers of Lord Parshva.

PARSHVANATH AS AN HISTORICAL FIGURE

H. Jacobi and others have tried to prove on the authority of both the Jaina and Buddhist records that Parshva was a historical personage. Their arguments are as follows :

1) In the Buddhist scriptures, there is a reference to the four Vows (Chaturyama *Dharma*) of Parshva in contradiction to the five Vows of Mahavira.

2) The Nirgranthas were an important sect at the time of the rise of Buddhism.

3) The Majjhima Mikaya records a dispute between Buddha Sakdal, the son of a Nirgrantha. Sakdal was not himself a Nirgrantha.

4) The existence of Parshva order in Mahavira's time is proved by the reported disputes between the followers of Parshva and those of Mahavira.[42]

These arguments clearly show that the Parshvanatha was a real historical figure. As Parshva (877-777 B.C.) was probably the first historical Jaina. Parshva had a large number of followers round about Magadha even in the days of Mahavira's parents who belonged to the Jnatri-*Kshatriyas*, were worshippers of Parshva.[43]

Prof. Jaichandra Vidyalankara writes : "*Tirthankara* Parshva flourished in the 9th-8th century B.C. The Jainas believe that their religion is very ancient and the 23 other *Tirthankaras* had gone before Mahavira. It is not just and proper to regard the belief as quiet erraneous and baseless and to regard all-previous *Tirthankaras* as imaginary beings and unhistorical. There is nothing unbelievable about it. The early history of India is as much Jainistic as it is of those who profess the *Vedas*.... for the present the modern critics have accepted the historicity of Tirthanakara Parshva."

These are definite proofs of the fact that there existed in India sects different from the Vedic faith even before Mahavira.[44]

LORD MAHAVIRA

The age of Lord Mahavira may be said to have marked a new epoch in Indian history. Also known as "The historic period", it provides a firm basis for the reconstruction of Indian chronology by furnishing dates of the death of Mahavira and Buddha.[45]

Lord Mahavira, the last *Tirthankara* of the Jainas, is described as a supreme personality and acknowledged as a great Brahmana, a great guardian, a great guide, a great preacher, a great pilot and great recluse. Around his personality there gathered a large number of men and women belonging to different castes and classes. His disciples and followers sincerely believed that their master was, whether walking or sitting, gifted with a supreme knowledge and vision of the summun bonum.

It is this earnest belief in the greatness of the teacher that induced them to repose their trust in him and in his words. To them, he stood as a living example of highest human virtue and perfection. His life was to them a perennial source of light and inspiration. His sufferings and forbearance kept them steady in all their trials and tribulations. And his teachings and instructions were for them not

ordinary words but utterances of one who saw the light of truth and was able to lead others along with the path to enlightenment.[46]

HIS CLAN

'Mahavira' or the great hero was not the personal name of the religious teacher. He was better known to his contemporaries as Nigrantha, Nata-putta-Nigantha of the Nata or Naya clan. This name is composed of two separate epithets, Nigrantha and Nataputta, the first of which is religious and the second secular. He was Nigrantha (Nirgrantha) in a literal as well as in a figurative sense - unclothed without and free from all worldly bonds and ties within. He was called Nataputta because he was a scion of the Naya, Nata or Jnatri clan of the *Kshatriyas*.[47]

The Jain tradition places the birth of Mahavira in the year 599 B.C. He belonged to Kasyapa gotra. He was a son of Kshatriya Siddhartha, also known as Sreyamsa and Yasamsa of Kshatriyani Trisala, also known as Videhadatta and priyakarni of the vaishtha gotra. His mother was a sister of Chetaka one of the king of Vaishali. His parents, both lay followers of Parshva, were pious and chaste virtuous and strict. They rigorously observed the principles of Jainism.[48] Since this, statement is found in the Acaranga one of the oldest texts of the Jains.

Mahavira was a Kshatriya of the Jain clan and a native of Kundagrama a suburb of the town Vaishali (the modern Basarh, some 27 miles north of Patana. He was the second son the Kshatriya Siddhartha and Trisala, a highly connected lady. The Svetambaras maintained and stated in the *Acharanga Sutra*, the *Kalpasutra*, etc. that the soul of the Mahavira, *Tirthankara* first descended into the womb of the Brahmani Devananda, and was by the order to Indra, removed thence to the womb of Trisala. But, the Digambaras reject this story.

Mahavira's parents who were Jainas and worshippers of Parshva, gave him the name Vardhamana (vira of Mahavira is a epithet used as a name Arhat Bhagavat, Jina etc. are titles common to all *Tirthankaras*). He married Yasodha and by her had daughter Annojja. His parents died when he was 30 years old, and his elder brother Nandi Vardhana succeeded his father in whatever position he had held, with the permission of his brother and the other authorities, he carried out a long cherished resolve and became a monk with the usual Jain rites. Then followed 12 years of self mortification, Mahavira wandered about as a mendi, frian, bearing all kinds of hardship, after the first 13 months he even discarded clothes. At the end of this period dedicated to meditation, he reached the state of omniscience (Kevala) corresponding to the Bohi of the Buddhists. He lived for 42 years more preaching the law and

instructing his 11 disciples (Ganadhara.). In the 72nd year of his life he died at Pava and reached *Nirvana* (*Moksha*).[49]

This event took place, as stated above some years before Buddha's death, and may therefore, be placed about 480 B.C. The Svetambaras, however, place the *Nirvana* of Mahavira, which is the initial point of their era, 470 years before the beginning of the Vikrama era, or in 527 B.C. The Digambaras place the same event 18 years later.[50]

Thus after Parshvanatha, Mahavira became the leader of the Jain church. The religion preached by Mahavira was substantially the same as preached by his predecessor Parshvanatha. It is said that Mahavira added '*Brahmacharya* (i.e. chastity) perhaps already included in *Aparigraha* as the fifth great Vow to the four great Vows, already preached by Parshvanatha.[51] Mahavira continued further the practice of four-fold divisions of the community and it is stated that at the time of his death there were 1400 *yatis*, 36,000 *sadhvis*, 1,59,000 *sravakas* and 3,18,000 *sravikas*.[52] Mahavira had in all eleven Gandharas. They were all religious teachers well-versed in Jaina scriptures. After the *Nirvana* of Mahavira, the fifth Gandhara Su*Dharman* became the head of the Jaina church, others either having attained salvation or '*Kevalin*ship' (i.e. omniscience) before the death of Mahavira Su*Dharman* is said to have narrated the Jain canon to his disciple Jambuswami in the manner, that he

had heared from his master. The Nirgrantha *Sramanas* of the present time are all spiritual descendants of the monk. Arya Su*Dharman*, the rest of the Gandharas having left no descendants.[53] The next important event in Mahavira's life was, his renunciation which took place on his attaining the age of thirty, Siddhartha and Trisala were no longer then in the land of living his elder brother and sister did not try to prevent Mahavira from embracing an entirely new life. The *Kalpasutra* then informs us that Mahavira retained his cloth for 13 months and then wandered about naked.[54]

The original canon gives us some idea about Mahavira's wandering in his 12 years pre-Keval jnana period. The Acarnga mentions a few places which he visited after his departure from home. In the later texts, they are represented as visiting a number of places together.[55] Both works of the Acaranga and *Kalpasutra* have described in identical language, the story of his final enlightenment. The most important period of Mahavira's life as a teacher and path-finder, some scholar observed that in his career as a leaner Mahavira probably visited only a few places of the Bihar and Bengal. But there is no doubt that a broad and general idea about his wandering from the age of 30 upto his death at 72.[56]

The upalisutta of the Majjhima Mikaya refers to Nathaputta's visit to Nalanda with a large company of Jain monks. According to the *Kalpasutra* the teacher spent 14 rainy seasons at Rajagraha and

Nalanda. It was at Nalanda as we have already noticed that Mahavira had met Gosala for the first time. **RAJAGRAHA** was a popular centre of the Jains.

MAHAVIRA'S MISSIONARY ACTIVITIES

The combined evidence of the Jain and Buddhist texts leaves no room to doubt the great success of Mahavira's missionary activities. The Nirgrantha religion founded by Parshva around 800 B.C. Slowly yet surely became a major religion of Eastern India during the Mahavira's life-time. The teacher, as we have already noticed met with his greatest success in Bihar although places outside province like Sravasti region and western Bengal came increasingly under the influence of the Jain religion.[57]

ROYAL PATRONAGE

Let us now take a brief notice of **Mahavira's** relation with contemporary political figures. Not only the rich bankers and merchants but even kings, queens. princes, and ministers became lay disciples of the Jaina *Tirthankara* Mahavira. His personal connections with the various rulers were through his mother Trishala, the Lichchhavi Princess, and maternal uncle, Chetaka, the King of Vaishali.

According to Jaina tradition, Kings like Srenika, Kunika Chetaka, Pradyota, Satanika, Dadhivahana, Udayana, Viangoye,

Viragasa, Sanjya Sankha and others are also said to be queens like Prabhavati of Udayana, Mrigavati of Jayanti of Kosambi, the daughter of the King of Champa followed Jainism. Princess called Atimukha, Padma, grand-son of Srenika are said to have joined the order of Jainism. The Royal patronage must have facilitated the spread of Jainism.[58]

The Jaina Harivamsa Purana informs us that Lord Mahavira had preached his faith in Kalinga. The reference to Nandaraj as having taken away the image of Jina from Kalinga in the inscription of Kharavela is very interesting as it proves the existence of image-worship among the Jainas even in the fifth century B.C.[59] There are tradition even of Mahavira's visit to South India. From the Jivandhara Charita of Bhaskara, it is known that Jivandhara, who was the ruling chief his region at this time, was a Jain. Not only the rulers but also several contemporary clans were the followers of the religion of Mahavira. There are many references in the Jaina sutras which prove that Lichchhavis followed the Jain faith. The capital, Vaishali formed one of the headquarters of the Jaina community during the days of Mahavira.[60]

It is clear from the above discussion that though only a few of these Kings can definitely be identified, the late tradition without much historical support brings nearly all the Kings of north India in those days under the spirituals way of Mahavira in one way or the

other.[61] While some of the names of these rulers seem to be imaginary, others might have flourished long after Mahavira.

Thus Jainism spread in different parts of India and received royal patronage. During the period of Mahavira, its influence seems to have been confined only to the modern states Bihar, some parts of Bengal and U.P. It is probable that most of the ruling chiefs of this area patronized Jainism.

JAINISM : POST-MAHAVIRA PERIOD

Council of Pataliputra

The religious teaching of Mahavira were memorised by his immediate successors and they were thus handed down from one generation to another till they were cananised at the council of Pataliputra in the early 3rd century B.C.

THE FIRST JAIN COUNCIL AND THE GREAT SCHISM

The fourteen purvas the text-books of the old Jain scriptures which Mahavira himself had taught to his Gandharas were perfected by Sambhuta Vijaya and Bhadrabhau. Sambhuta Vijaya is said to have died in the same year in which emperor Chandragupta Maurya ascended his throne. Towards the close of the fourth century B.C. a terrible famine, lasting for twelve years, broke out in south Bihar. When it led to the exodus of an important section of the Jains, headed by Bhadrabhau, to the Mysore region in the south, many

Jains remained in Magadha under Sthulbhadra, a disciple of Sambhutavijya. They summoned a Council of Elders of Jainism at Pataliputra about 300 B.C. to collect and revive the knowledge of the sacred texts which was passing into oblivion. Its result was the compilation of the twelve Angas that are considered as the most important parts of the Jain canon.[62]

After the first council of Elders, later additions were made to Jain canon (Angas) by learned monks like Samarya, Aryarakshita, Vibhadra, etc. A collection of commentaries explaining parts of the canon were called Niryuktis. They are ten and were composed in the first or second century A.D. The followers of Bhadrabhau on their return to Magadha, refused to acknowledge the canon, as drawn up by their co-religionists in Bihar holding that 14 purvas were last. Moreover, there was already a wide gulf made between those who had emigrated and those who stayed in Magadha. The latter had become accustomed to wearing white garments and discarded Mahavir's teachings, whereas the former still continued going naked and strictly followed the teachings of Mahavira. This is how the first schism split the Jain church into the Digambaras (sky-clad or naked) and Swetambaras (clad in white). The followers of Bhadrabhau were Digambaras, and those of Sthulbhadra were known as Swetambaras.[63]

SPREAD OF JAINISM

It is extremely difficult to have a correct idea about the progress of Jain religion during the centuries preceeding the Christian era in different parts of India. The available inscriptions, it is true, give us some help regarding the condition of Jain religion in some parts of India. The career of Parshva that he was successful in popularising the Nirgrantha religion in different parts of U.P. He personally visited places like Kausambi, Saketa, Kampilyapura, Amalakappa, Mathura and few other cities. Under Mahavira Jain religion became one of the major religious sects of Eastern India. Mahavira religious conquest Bengal came under the influence of Jainism.[64]

It is not easy to trace the history of the spread of Jainism after the death of Mahavira. But a careful study of the relevant portions of the Theravali which is a part of the Kalapasutra will give us some positive idea about the history of the gradual spread of Jainism in different parts of India.[65]

Among the four Sakhas originating from Godasa, a disciple of Bhadrabhau, who flourished in the 4th century B.C. We have already noticed that Mahavira himself visited some places of Bengal during his missionary career.[66]

So it is natural that Jainism should flourish after his death in the countries where he taught his doctrine.

The great saint Bhadrabahu according to the *Brhatkathakosa* of Harisena (931 A.D.), was born at the town of Devakotta situated in the Pundravardhana country.[67] Therefore, that the Sakhas founded by Godasa a disciple of Bhadrabhau, should be connected with Bengal. There is no doubt that by time this Sakha originated (250 B.C.), Jainism was firmly established in the Punjab.[68]

Rsigupta, originated a number of Sakhas, among which the most significant name is that of Saurastrika. This shows that before the end of the third century B.C. Jainism reached the country of Gujarat, and as history proves, it has maintained its glorious existence in that country till our present time. The Digambara traditions, both literary and epigraphic, delineate this celebrated royal personality as a Jain devotee.[69]

Jinadasagani informs us that Samprati constructed Jain shrines in countries like Andhra, Damila, Marahatta etc. Jain tradition regarding Samprati's leaving towards the Nirgrantha religion is based essentially on facts.[70]

JAINISM IN NORTH INDIA

The Jain monks of Bengal were mainly responsible for the early popularity of Jainism in Orissa. Archaeological and epigraphic sources give us some idea about the state of Jainism in places like Kausambi, Sravasti, Rajagrha, Ahicchatra, Takkshashila

Simhapura and a few places of western India. The Jain literary evidences suggest the existence of Jain temples in almost all principal cities of north India.

Kausambi like Saketa was one of the early centres of Jainism. That Saketa was connected with *Muni*suvrata is also proved by the evidences of the *Vividhatirthakalpa* of Jinaprabha. The temple of Suvrata at Saketa was built before 300 B.C. It is quite natural that the Jains should be eager to build shrines in famous cities connected with Brahmanical culture and religion. Jainism, itself originated by 800 B.C. at Varanasi, one of the greatest cities of ancient India and during the time of Mahavira, became popular a few other towns.[71]

The great city of Sravasti was associated with Jainism from pretty early times. It is believed to be the birth-place of the third *Tirthankara* viz. Sambhavanatha. This city was very intimately associated with the life and activities of Mahavira and Buddha. Sravasti was the capital of Pasenadi (Prasenajit) of Kosala, a prominent figure in the Pali texts. The Jains however almost completely ignore this royal personality.[72] That Sravasti afterwards became a famous centre of Digambara religion is evident from the *Brhatkathakosa* of Harisena, a text composed in 931 A.D.

Ahicchatra, the ancient capital of North Pancala, was certainly an important seat of early religion. According to the

Svetambara Jain tradition, Ahicchatra was sacred to Parshvanatha and there was actually a shine dedicated to this *Tirthankara* at this town Shrilanka; who flourished in the second half of the ninth century A.D. A number of Jain inscriptions of the Kusana period have also been discovered from the place and at least one of them refers to the city of Ahicchatra.[73]

Taksasila was another city of Jainism from early days. The Jain literary tradition associates Taxila with Bahubali a son of Rishabha, who was believed to be Jain Sadhu.[74]

On account of their wealth and education, the Jains are of great importance. The Digambaras are found chiefly in Southern India, in Karanataka, Tamilnadu and South Maharashtra, but also in the north, in the north-western provinces, U.P., eastern Rajputana and the Punjab very much the same distribution of the Jains. At present it seems, from the evidence of the inscriptions, to have prevailed ever since the 4th century splendid temples bear testimony to the wealth and zeal of the sect. Some of which rank among the architectural wonders of India, which is on the hills of Girnar, Satrunjaya, Mount Abu, Ellora and elsewhere.

Further more detailed list of patriarchs shows that after the 6th patriarchs a great expansion of Jainism took place in the north and north-west of India.

The first patron king of the Jains was Samprati, grand-son of the great emperor Asoka. A historical fact of the greatest importance for the history of Jainism was conversion of Kumarapala king of Gujarat, by Hemachandra.[75]

ADVENT OF JAINISM IN SOUTH INDIA

Jainism was a powerful influence that moulded the religious and cultural life of South India during the early and medieval epochs of its history. Jainism is an important religion in South India for over two thousand years now, and has survived the ravages of time. There is a legend, told an eleventh century Sanskrit work, that Mahavira himself came to the South, to the Kannada country more specifically (known at that time as Hemangada desa), during the reign of King Jivandhara, whom Mahavira met and admitted into the ascetic fold.

There are traditions even on Mahavira's visit to South India from the Jivandhara Charita of Bhaskara. It is known that Jivandhara, who was the ruling chief of this region at this time, was a Jain. He cordially received Mahavira and became an ascetic after obtaining *Diksha* from him Jivandhara seems to be an imaginary name. Actually speaking, there was no such ruler whose kingdom extended to and comprised southern India during this period.[76]

The above account is also published in the Karnataka State Gazetteer Vol.1 as follows. "Jainism in Karnataka is believed to go back to the days of Bhagwan Mahavira. Jivandhara a prince from Karnataka is described as having been initiated by Mahavira himself."

There is belief that even during the days of the very first *Tirthankara* Rishabha, presumably several thousand years before the arrival of the twenty fourth *Tirthankara*, Mahavira in 599 B.C. there were South Indian princes in the entourage of Rishabha, and that they finally retired to the Shatrunjaya hills in Palitana Saurashtra.[77] But this account is not proved by any concrete evidence.

MIGRATION OF CHANDRAGUPTA AND BHADRABHAU TO SOUTH

Legends and beliefs apart, the earliest historical evidence for the advent of Jainism in South India is the visit of the Saint Bhadrabhau, the eighth teacher in succession after Mahavira, alongwith the Magadhan monarch, Chandragupta Maurya to SravanBelgola in Mysore state. This event forms the subject matter of a persistent legend in the Kannada country and the Southern sects of Jainism invariably trace their descent from Bhadrabhau.

The event is recorded in an inscription of about 650 A.D. On Chandragiri at SravanBelgola. There is a cave named after

Bhadrabhau, it is said that the great saint lived and died there on the same hill is shrine named after Chandragupta which is said to be the oldest of the structures on the hill and the pierced screens contain in excellent sculptured relief the story of this visit.

An inscription in Siddharabasadi and another in 'Maranavami-mantapa' have preserved for us the memory of Chandragupta, who was disciple of Bhadrabhau. V.A. Smith who doubted the authenticity of the legend later admitted "after much consideration that it had a "solid foundation in fact."[78]

Jain tradition affirms that when Bhadrabhau, the last of the saints called Srutakevalins, forefold a famine of twelve years duration the Mauryan emperor Chandragupta abdicated the throne and migrated to the south with the Saint and his pupils. The emperor is said to have lived for many years as a Jain ascetic in SravanBelgola in Mysore State and ultimately committed suicide by *Sallekhana*, or starvation, surviving his teacher by twelve years. Inscriptions from SravanBelgola and its neighbourhood mentioned Bhadrabhau and Chandragupta Munindra; one inscription, which may be as old as 600 A.D., mentions the pair (Yugma) and says that there was the state faith (*Dharma*); and another of even earlier date, probably not later than the fifth century, contains all the elements of the story given above.

Bhadrabhau, according to this, forefold at Ujjain, a period of twelve years of dry famine, and the whole of the Jain Sangha there upon migrated from the north to the south under his leadership. When they arrived at a mountain named Katavapra (i.e. Chandragiri) in a populous and prosperous country (Mysore) an Acharya, (Prabhachandra by name), knowing he had but a short time to live, sent away the entire Sangha and with only one disciple attending on him, performed penance and gained emancipation from his body.

Two inscriptions of about 900 A.D. from the neighbourhood of Srirangapatan describe the summit of the lower hill Chandragiri at SravanBelgola as marked by the footprints of both the Bhadrabhau and Chandragupta Munipati.

Later inscriptions at SravanBelgola bearing dates in the 12th and 15th centuries repeat this tradition with variations. Similar attestation also comes from literary sources, of which the earliest seems to be the Brihat Kathakose of Harisena (A.D. 931). The absence of any clear evidence about the actual end of Chandragupta Maurya lends some plausibility to this legend but it is improbable in itself, and the identity of the Chandragupta Muni of the inscriptions is by no means beyond doubt.[79]

Bhadrabhau's name is in all accounts associated with the spread of Jainism in South of the Vindhyas. In the lists of

succession of the Digambara as well as the Svetambara sects of the Jains, his name occurs as the eighth master after the passing away of Mahavira in 527 B.C. The first master was Gautama who administered the community for twelve years succeeded by Sudharma (who was head for 12 years - according to the Digambara lists and 8 according to the Svetambara), and he by Jambusvami (whose period was according to Digambaras 38 years and according to the Svetambaras 42). These three were styled as *Kevali*ns, the perfected and omniscient saints whose spiritual accomplishment were of the highest standard, after they led the community for a total period of sixty two years (527-465) B.C. They were succeeded by a line of five saints whose spiritual perfection was not so complete. These latter were called Srutakevalins, master of the fourteen ancient texts belonging to Drstivada, possessed of complete knowledge of scriptures but spiritually incapable of attaining to perfection; Bhadrabhau was the last in the line of these Srutakevalins.[80]

According to Hemachandra, Bhadrabhau passed away 170 years after the demise of Mahavira (527 B.C.) and this year would correspond to 357 B.C. He is said to have lived for seventy six years. The date of Bhadrabhau appears bound up with that of Chandragupta - Maurya, the Magadhan king who is believed to have taken Diksha from Bhadrabhau and came with him to the South.

Hemachandra mentions that Chandragupta became king 155 years after the passing away of Mahavira i.e. 372 B.C.

Chandragupta ascended the throne in 313 B.C. a tradition makes the king die in 297 B.C., which is the date of Bhadrabhau's death according to another tradition. Chandragupta is supposed to have ruled for 24 years before the abdicated the throne in favour of his son Simhasena. This event would be about 289 B.C. if we take 313 B.C. as the date of his ascension. This would agree with the Digambara tradition that Chandragupta joined Bhadrabhau in 288 B.C.[81] This date may also be taken as the date of advent of the Jaina community in the South.

The party of monks 12,000 in number led by Bhadrabhau left Magadha and moved South wards. This was but one section of the Jain community, and the other section continued to say in Magadha under Sthulabhadra, a disciple of Bhadrabhau. This latter section was known as the *Aradhaphalakas*, who later became the Svethambaras.[82]

THE GREAT DIVISION

While it is not possible here to deal with the great division of the Jaina community into the Digambara and Svetambara sects, it must be mentioned that this division was of utmost importance to the development of South Indian Jainism. One may say with

reservation, that the South is principally Digambara while the north is Svetambara. The Southern tradition places the division around 79 A.D. While the Northern accounts give 82 A.D. as the date of Bhadrabhau's visit to the South is considered by the former as the main cause responsible for this split. When Bhadrabhau migrated out of Magadha with a large entourage of monks, the monks that remained in Magadha under the guidance of Sthulabhadra were styled as Aradhaphalakas, by the peculiar head dress the wore. Bhadrabhau passed away in SravanBelgola and his disciple Visakha, who returned to Magadha after twelve years with the party that accompanied Bhadrababu, found the differences between his own community and Sthulabhadra's community sharp and beyond rapprochement. This is the Digambara version of the division.[83]

JAINISM AND SAMPRATI 220-211 B.C.

One early migration led the community to the South-East, the country of Kalinga, as can be seen from the famous inscription of Kharavela. A similar extension or migration of the Jain community to west must have early brought it to Mathura.

Further South, the country round Ujjayani was also a strong hold of Jainism. The evidence for this centre of Jain culture is mostly found in later traditions. If we believe in the story of Ashok a grandson king Samprati and his conversion to Jainism by Suhastin, this spread of Malwa must be placed as early as the second century

B.C. We are further told that Samprati initiated his grand father in sending religious missionaries to the countries of Andras and Dramilas to propagate the religion. The famous story of Kalakacharya, the Jain saint, implies the spread of Jainism in Malwa in the first century B.C.[84]

Samparti, the grandson of Ashoka, is generally accepted to have been a Jaina, being converted to the Svetambara creed by Suhastin. He appears to have sent Jaina missionaries of his persuasion into South India. Though we do not know how for they penetrated into the Karnataka, this is the first reference we have to the Svetambaras in the South.[85]

To sum up Jainism is a distinct and old religion founded by Rishabha alias Adinath and succeeded by 23 Tirthankars. Parshvanath and Mahavira, the last two Tirthankars were historic persons. Jainism was popular in north India especially in Bihar during Mahavira's period i.e. 6th century B.C. Royal patronage received to Jainism Chandragupta Maurya who flourished in the 4th century B.C. was a devout Jain and ended his life at SravanBelgola in Hasan District of Karnataka state which became the second home of Jainism since 4th century B.C. onwards. Subsequent second and third chapters deal with the rise and development of Shravan Belgola as a leading Jain centres from the 4th century B.C. to 16th century A.D.

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CHAPTER-II

SRAVANBELGOLA AS A JAIN CENTRE (FIRST PHASE)

CHAPTER - II

SRAVANBELGOLA AS A JAIN CENTRE (First Phase)

It is unanimously accepted by all historians from North India and South India that Chandragupta Maurya along with his preceptor Bhadrabahu migrated SravanBelgola from Patilputra, the capital of Mauryain empire. There is no evidence in North India about the last days of ChandraGupta Maurya but fortunately, we have ample evidence from SravanBelgola (i.e. from South India) which shed light on the end of Chandragupta Maurya at SravanBelgola, a sacred place in Hassan District of Karnataka. It is also said by some historians like, K.S. Aiyyangar and Prof. N. Sastri that SravanBelgola was the earliest Jaina colony in South India prior to ChandraGupta Maurya and Bhadrabahu's arrival. Some inscriptions belonging to 6th century A.D. and literary sources corroborates that ChandraGupta Maurya observed *Sallekhana* (i.e. fast unto death). Even at SravanBelgola there is one Jaina temple named after ChandraGupta Maurya called as Chandragupta *basadi.*

Therefore, it is not wrong to accept that SravanBelgola was a earliest centre of Jaina culture since atleast 4th century B.C. Number of Jaina temples erected afterwords by the nobles and Royal families in and around SravanBelgola which developed powerful centre of Jainism in South India. Again some

Archaeological evidences and Inscriptions are available which speak about the antiquity, and glory of SravanBelgola in the ancient and mediaeval period.

SravanBelgola, the most ancient and prominent sacred place of the Jainas in South India, has got a unique combination of many distinctive features which are rarely found elsewhere in the world. SravanBelgola is the most important "*Tirtha*" sacred place of the Jainas in South India and at the same time it is a place of the great cultural significance in South Indian history. The holy place with a continuous and glorious tradition of several centuries occupies a unique position among the innumerable sacred places of the Jainas practically in all parts of India from very ancient times, which are hardly present among similar place of religious nature in different parts of the world. SravanBelgola is famous in the world not only for its religious sanctity but also for its natural beauty, historical antiquity and architectural superiority.

Moreover SravanBelgola received royal patronage from Maurya, Kadambas early Rastrakutas, Chalukyas of Badami, Gangas of Talakad, Hoysala and Vijaynagra rulers. Therefore, an endeavour has been made in this second chapter to study the development of SravanBelgola as vital Jaina Centre from 4th century B.C. to 9th century A.D.

DERIVATION OF THE NAME

It is interesting to see the origin of name, SravanBelgola and hills Chandragiri and Vindhyagiri. SravanBelgola or the white pond of the Sravana or Jain monk is so named with references to the Colossal Jain image of the place and its prefix Sravana also serves to distinguish it from other Belgolas with the Hale and Kodi. The derivation of the word 'Belgola' appears to have been from the two Kannada words Bel (white) and Kola (pond) in allusion to the beautiful pond in the middle of the village. The Sanskrit equivalents *Sveta-Sarovara*, *Dhavala Sarovara* and *Dhavala-Saras* used in the inscriptions support the derivation of this word from the two Kannada words.[1]

The name Yelgola occurs in an inscription of about 650 A.D. and Belgola in another of about 800 A.D. Some later inscriptions are mentioned the name of the place as Belgula, Bellugula, Belagula, which have given rise to another derivation from the plant, white guila (Solanunn ferox) in allusion to a tradition which says that a pious old woman completely anointed the Colossal image with the milk brought by her in a Gullakayi or gulla fruit.[2] The place is also designated as Devara Belgola (Belgola of the God) and Gommatapura, (the city of Gommata, the name of the Colossus) in some epigraphs.[3] Further the epithet Dakshinakasi or Southernkasi is applied to it in some modern inscriptions.[4]

On the same lines the Jainas especially from North India, frequently refer to SravanBelgola as '*Jaina Badri*' i.e. the Badri, or the most holy place of the Jainas. Furthermore, in modern Jaina literature the village SravanBelgola is sometimes respectfully described as 'Abhinava Podanapura', i.e. modern Podanapura, the capital of Bahubali during his career as a King.[5]

Name Vindhyagiri :

Like SravanBelgola the word Vindhyagiri also denotes a spiritual meaning. The word Vindhyagiri is derived from the three words '*Vim*' meaning soul, '*Dhya*' meaning doing meditation, and '*Giri*' meaning hill. Thus the word 'Vindhyagiri' denotes 'hill for the meditation of soul' since many Jaina saints practised Penance here in the form of meditation or contemplation, the word Vindhyagiri came to be associated with the hill.[6] Further, Vindhyagiri is also sometimes, designated as 'Indragiri' i.e. the hill of God Indra.

Name Chandragiri :

The word Chandragiri i.e. the hill of ChandraGupta, has a meaning of historical nature in the sense that it signifies the most important events in the life of Emperor ChandraGupta Maurya, (297 B.C.) his arrival, his long stay for years, his practice of penance as a Jaina ascetic and of his ultimate death according to the Jaina rite of

Sallekhana (ChandraGupta Maurya, founder of the Maurya Dynasty, in third century B.C.) In the old inscriptions, Chandragiri is designated as '*Katavapragiri* or *Katavapra*' in Sanskriti and as '*Kalvappu*' or '*Kalbappu*' in Kannada.[7]

Further a portion of the hill Chandragiri has been referred to as '*Tirthagiri*' i.e. the sacred hill, in the inscription No. 76 and as 'Rishigiri' i.e. the hill of the sages, in the inscription No. 84. Moreover, Chandragiri is commonly termed in the local Kannada language as 'Chikka betta', (i.e. the smaller hill) distinguishing it from the other larger hill known as Dodda-betta.

Thus the words designating the village 'SravanBelgola' and its hills 'Vindhyagiri' and 'Chandragiri' are very appropriate as they correctly convey the spiritual significance and historical association of the Jainas over several long centuries.

RELIGIOUS OR ECCLESIASTICAL IMPORTANCE OF SRAVAN BELGOLA

From the point of view of religion SravanBelgola is regarded as a significant sacred place and prominent centre of spiritual activities of Jaina '*Sadhus*', ascetics in particular and of Jaina '*Sravakas*', lay followers in general.

In fact the close association of the Jaina ascetics with this place is clearly enshrined in the very name of this place, viz.

SravanBelgola. The prefix '*Sravana*' attached to the name of the place is derived from the Sanskrit world '*Sramana*' meaning a Jaina ascetic. Hence the term SravanBelgola significies Belgola of 'Sramanas' i.e. Jaina ascetics. This is testified by the fact that from very ancient times many Jaina ascetics used to practice penance here for long periods and ultimately lay down their lives in accordance with the rule of *Sallekhana*, i.e. willing submission to inevitable death, prescribed by Jaina scriptures.[8]

In view of this fact it is recorded in history that the great Jaina Sage Bhadrabahu, the last line of '*Srutha-Kevalins*' i.e. masters of knowledge, and the eighth master in succession to Lord Mahavira, migrated along with his 'Sangha' i.e. group of 12,000 Jaina ascetics, to SravanBelgola from Magadha, i.e. Bihar in north India in third Century B.C. Bhadrabahu was followed by his disciple, Emperor Chandragupta Maurya who spent the rest of his life as a Jaina ascetic practising penance at SravanBelgola.

This prevalent atmosphere of serene religious sanctity surrounding SravanBelgola was greatly enhanced by the installation of the imposing statue of Bhagavana Bahubali on the top of the Vindhyagiri hill of SravanBelgola in the year 981 A.D. by ChamundaRaya the renowned Military General and Prime Minister of Ganga monarch Raja-Malla (IV)[9].

This was the beginning of the influence of Jainism at SravanBelgola in South Karnataka. Samprati, (220-211 B.C.) the grandson of Ashoka, whose capital was Ujjain, in present M.P. who himself a Jaina in his earlier days, he sent missionaries to the South.[10]

In the long history of religious practices connected with Jainism. In this connection it is pertinent to note that the usual practice among the Jainas from the ancient times was to construct temples only in honour of one or more of the 24 '*Tirthankaras*'.

A new addition was made to this practice by setting at SravanBelgola and image of Bhagawana Bahubali who was not a *Tirthankara*. Naturally, it greatly increased the religious importance of SravanBelgola in the minds of the Jainas.[11]

SITUATION AND ROUTES

SravanBelgola is situated in 12^0-51' north latitude, and 76^0-29' east longitude, about eight miles to the South of ChennarayaPatna in the ChennarayaPattna Taluk of the Hassan district of the present Karnataka. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful state of Karnataka it would be hard to find a spot where the historic and the picturesque clasp hands so firmly as here."[12]

There are regular bus services from Arsikere, Hassan, Mysore and Bangalore to SravanBelgola. The distance from Hassan is 31 miles and that from Mysore is 62 miles, while the distance from Bangalore is 99 miles. There are District board roads leading from the following railway stations to SravanBelgola and the distance from each station in noted against it in brackets.

1)	Hole-Narasipura	(22 Miles)
2)	Tiptur	(40 Miles)
3)	Arsikere	(42 Miles)
4)	Pandavapura	(48 Miles)

All roads to SravanBelgola pass through Chennarayapatna and as the traveller drives through this place, he observes a conspicuous hill a few miles to the South-east bearing on its summit what appears at first sight to be a column, but which on the drawing nearer proves to be a Colossal statue in the human form. This striking and unusual object the image of Gommatesvara, which is visible for miles around marks the site of SravanBelgola, the chief seat of the Jainas in South India, probably from the earliest authentic period of Indian history. There is a second class Travellers Bungalow for the use of visitors in the village. It is plainly furnished and has kitchens in Indian style. There are also vegetarian hotels in the village.[13]

SITE OF SRAVANBELGOLA

As the *Tirtha* SravanBelgola been the ancient and prominent centre of spiritual activities, the hallowed centre of attraction for the Emperors, Kings, Queens, Ministers, Generals and other dignitaries, the sacred centre of meditation for the *Acharyas*, *Sadhus* and other members of the ascetic order, the encouraging centre of inspiration for literary and cultural activities, the major seat of Bhattaraka and the most popular place of pilgrimage of the common people in South India, it has got a large number of shrines or sacred structures of different kinds, specially designed and constructed on the two hills, in the village and in the neighbouring villages.

The larger hill known as Dodda-betta or Vindhyagiri, situated towards the South, has on it the Colossal image of Gommatesvara and a few *basadis* or Jina temples, while the smaller hill, known as Chikka-betta or Chandragiri, situated towards the North has on it the oldest inscriptions and a large number of *basadis*. It will be convenient to deal with the buildings etc. The historical monuments of SravanBelgola are located in the following four Centres :

1) Chikka-betta (small hill or Chandragiri)
2) Dodda-betta (Large hill or Vindhyagiri)
3) The village
4) The adjacent village

According to inscription No. 354, of 1830 A.D., the number of *basadis* of SravanBelgola is thirty-two, eight on the larger hill including the statue of Gomatesvara, sixteen on the smaller hill, and eight in the village but unfortunately the names are not given.[14]

CHIKKA-BETTA

The smaller hill or Chikka-betta, also known as Chandragiri, is 3,052 feet above the level of the sea and rises about 175 feet above the plain. In old inscriptions, it is designated *Katavapra* in Sanskrit and *Kalvappu* or *Kalbappu* in Kannada. A portion of this hill is known as *Tirtha*giri and Rishigiri. All the *basadis* on this hill with the exception of one shrine stand in a walled area measuring in its greatest length about 500 feet by about 225 feet where it is widest. Almost all the temples are built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century A.D.[15]

Altogether the number of temples in the walled area is thirteen and their plans are mostly similar to one another : a garbhagriha or adytum, a Sukhanasi or Vestibule, either open or enclosed, and a navaranga or middle hall with or without a porch.

A) WEST SIDE OF THE TEMPLE SECTOR (TWO TEMPLES)

1) Shantinatha-*Basadi* :

It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Shantinatha, the 16th *Tirthankara*, to whom the shrine is dedicated, is a standing figure, about 11 feet high.[16]

2) Suparshvanatha-*basadi* :

It is a small temple. It enshrines a seated figure, about 3 feet high of Suparshvanatha, the 7th *Tirthankara*, canopied by a seven hooded serpent.[17]

B) MIDDLE OF THE TEMPLE SECTOR (7 TEMPLES)

1) Parshvanatha-*basadi* :

It is a large structure of architectural merit. The image of Parshvanatha, the 23rd *Tirthankara*, about 15 feet high, canopied by a seven hooded serpent, is the tallest on the hill. The outer walls are decorated with pillasters and miniature turrents. A lofty and elegant '*Manastambha*' stands in the front. *Manastambha*s are pillars which have a pavilion at the top containing four standing or seated Jina figures facing the four directions. Kannada poem of about 1780 A.D., the pillar was set up by a Jaina merchant of the name of Puttaiya during the rule of Mysore king Chikka-Deva-Raja-Odeyar (1672-1704).[18]

2) **Kattale-*basadi* :**

It is the largest temple on the hill, measures about 124 feet by 40 feet. It consists of a garbhagriha, a pradakshina passage around it, an open sukhanasi with the navaranga attached to it, a Mukha-mantapa or front hall and an outer veranda.

Adinatha, the first *Tirthankara*, to whom the temple is dedicated, is a fine seated figure about 6 feet high. It is known as Kattale *Basadi*, i.e. temple of darkness, since it has no other opening for light than the single door in the front. It also seems to be called Padmavati *Basadi*, probably from the image of that goddess found in the veranda. The temple was erected by minister Ganga-Raja in the year 1118 A.D. for his mother Pochavve.[19]

3) **Chandrgupta *basadi* :**

This *basadi* is the smallest on the hill, measuring about 22 feet by 16 feet. It consists of three cells standing in a line with a narrow veranda in front. The cells on either side have small towers over them resembling the Chola type. The middle cell has a figure of Parshvanatha, the 23rd *Tirthankara*, the one of the right a figure of Padmavati and the one to the left a figure of Kushmandini. All the figures are seated. In the Vernada there are standing figures of Yaksha and Yakshini. Such was evidently, the whole of the temple an originally built. The temple is so called because, according to

tradition, it was caused to be erected by the Emperor Chandrgupta Maurya. At the front of the temple there is an ornamental doorway with perforated stone screens at the side. The doorway is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with mintue sculptures representing scenes from the lives of the Srutakevali Bhadrabahu and the Maurya Emperor Chandragupta. The label Dasoja occuring on one of the screens is undoubtedly the name of the sculptor who made the screens and the doorway. It is very probably identical with the sculptor who carved some of the fine branket images of the Chennakesava temple at Belur and therefore the period of the screens and the doorway would be about the middle of the 12th century A.D. The outer walls are decorated with pillasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pains facing each other. It is no doubt one of the oldest building on the hill, probably going back to the 8th century or 9th century.[20]

4) Chandraprabhu *Basadi* :

The Chandraprabhu *basadi* which is to the west of Sasana *basadi* consists of an open garbhagiriha, a Sukhanasi, a navaranga and a porch and enshrines a seated figure of Chandraprabha, the 8th

Tirthankara. In the Sukhanasi are placed the images of syama and Jvalamalini, the yaksha and yakashi of this Jina. The pedestal of Jvalamalini shows a lion with riders seated one behind the other, though the usual cognizance is a bull. The images have no prabhavali and appear to be earlier than the Hoysala period.

The inscription on the rock close to the outer wall of the navaranga states that a *basadi* was built by Sivamara and it may be concluded from its paleography that it refers to the Ganga King Sivamara (II). This *basadi* referred as the Chandraprabha-*basadi*, this temple would be one of the oldest on the hill and its date would be about 800 A.D.[21]

5) ChamundaRaya-*Basadi* :

The ChamundaRaya *basadi* is the finest and one of the largest temples on the hill. It is a homogeneous structure consisting of a garbhagriha with an upper storey and a tower over it, an open sukhanasi, a navaranga and a porch with verandahs at the sides, all built of fine grained hard granite. It is dedicated to Neminatha, the twenty-second *Tirthankara*. The Sukhanasi consists of good figures of Sarvahana and Kushmandini, the yaksha and yakshi of Neminatha.[22]

The inscription regarding the construction of this temple clearly states that, it was caused to be constructed by Chamunda

Raya and hence its date may probably be 982 A.D. But the inscription on the pedestal of the image of Neminatha in the garbhagriha of about 1138 A.D. says that, Echana, son of the general Ganga Raja, caused to be built the Jina temple Trailokyaranjana which was also known as Boppana Chaityalaya. It is therefore clear that the image of Neminatha or atleast its pedestal did not originally belong to this *basadi* and must have been brought here at some subsequent period from the temple founded by Echana which may have gone to ruin. The upper storey enshrines the figure of Parshvanatha and an inscription on its pedestal says that Jina-deva, son of the minister Chamunda Raya, caused to be made a Jain temple at Belgola. It is highly probable that the building which was commenced in about 982 A.D. was perhaps completed in 995 A.D. Chamunda-Raja after whom the *basadi* is named also set up the colossus on the larger hill.[23]

6. Sasana-*basadi* :

The Sasana-*basadi* is called from the Sasana or the inscription set up conspicuously at its entrance. The temple consists of a garbhagriha and an open Sukhanasi or antarala with the navaranga attached to it. The cell is dedicated to Adinatha, the first *Tirthankara*, whose image is flanked by male Chamara bearers. The figure of Gomukha and Chakresvari, the yaksha and yakshi of this Jina, are placed in the navaranga.

The inscription on the pedestal of the image states that the temple was caused to be erected by the general of Ganga Raja, its name being Indirakulagriha. He granted the village of Parama which he received from the king Vishnuvardhana in 1118 A.D. as a reward for the valour shown in the battle fought at Kannegal against the Chalukya emperor Tribhuvanamallapermadi and the twelve Samantas. The *basadi* was probably built in 1117 A.D.[24]

7) Majjiganna-*basadi* :

The Majjiganna-*basadi* is a small *basadi* enshrining the figure of Anantanatha, the fourteenth *Tirthankara*. The outer walls have a row of flowers in separate panels. The navaranga has the round lathe turned pillars probably the name of the *basadi* indicates its donor. It was founded by a man named Maggigan, probably it belongs to the Late Ganga or early Hoyasala period. There are no any inscriptions to prove when it was built.[25]

C. EAST SIDE OF THE TEMPLE SECTOR (4 TEMPLES)

1) Eradukatte-*Basadi* :

The temple to the east of Chamunda-Raya *basadi* is dedicated to the God Adinatha. It is called Eradukatte *basadi* on account of the two stairs on the east and the west of the approach to it. The main image has a Prabhavali and has male chamara bearers at its

side. The figures of the yaksha and yakshi of the Jina are found in the Sukhanasi.

The inscription on the pedestal of the image states that the temple was caused to be built by Lakshmi, the wife of the Hoysala general Ganga-Raja, its date may be about 1118 A.D.[26]

2) Savatigandhavarana-*basadi* :

The Savatigandhavarana-*basadi* usually known as the Gandhavarana *basadi* is to the right of the Eradukatte *basadi*. It is a fairly large structure consisting of a garbhagriha, a Sukhanasi and a navaranga. The temple is so named after the epithet Savatigandhavarana, a rutting elephant to co-wives, a peculiar title of Shantaladevi, the Piriyarasi or chief queen of the Hoysala King Vishnuvardhana. The temple is dedicated to Shantinatha, the sixteenth *Tirthankara,* whose image has an ornamental Prabhavali and is flanked by male Chamara bearers. The figures of Kimpurusha and Maha-manasi, the yaksha and yakshi of this Jina, are placed in the vestibull. The outer walls are decorated with pillasters and the garbhagriha is surrounded by a large tower. This tower is an interesting example of a Hoyasala brick tower constructed in imitation of Ganga towers. From the inscription near the entrance on the pedestal of the Shantinath. It was caused to be built by a Queen Shantaladevi in 1123 A.D.[27]

3) **Terina- *basadi* :**

On account of the car-like structure standing in front of it, the next temple is called *Terina-basadi*. It is also known as Bahubali *basadi* from the image of Bahubali or Gommata enshrined in it. The car-like structure known as Mandara, is sculptured on all the four sides with Jina figures. The inscription on it records that Machikabbe, and Shantikabbe, mothers, respectively of Poyasalasetti and Nemi-setti the royal merchants of King Vishnuvardhana, caused the temple and the Mandara to be erected in 1117 A.D.[28]

4) **Shantisvara-*Basadi* :**

The Shantisvara-*basadi* or Shantinatha-*basadi* is another Hoysala brick structure on the hill with round pillars in the navaranga. The temple stands on a high platform and has an ornamental masony tower. It is not known when or by whom this temple was built.[29]

The open sector :

In the open sector on the Chandragiri hill there are some objects of interest.

1) **Kuge Brahmadeva pillar :**

The lofty pillar standing at the South entrance of the enclosure with a small seated figure of Brahmadeva on the top is

called the Kuge-Brahmadeva pillar. The figure of Brahmadeva is facing east. The pillar originally appears to have had eight elephants supporting its pedestal in the eight directions, but only a few of them are now left.

An inscription on the pillar commemorates the death of the Ganga King Marasimha II which took place in 974 A.D. and the period of the pillar cannot therefore be much later than that date.[30]

2) Mahanavami-Mantapa :

To the east of the Bharatesvara image stand two *mantapas*, side by side, which are called the Mahanavami mantapas. The four pillars of each mantapa are cylindrical in shape and are of granite. The inscribed pillars set up in the middle of these mantapas are beautifully executed with elegant towers at their tops. They are square in section, inscribed on all the four faces and are of pot stone. The inscription on one of the pillars is an epitaph of a Jain teacher named Nayakirti who died in 1176 A.D.; set up by the minister Nagadeva, his disciple.[31]

3) Bharatesvara :

To the north of Shantinatha *basadi* is the image of Bharatesvara, the brother of Bahubali or Gommata. It is nine feet high and carved out of a soft variety of soap-stone. It is left in an unfinished condition being complete only to the knees. The pitted

marks on several parts of the figure is due to the curiosity of th
ignorant visitors to hear metallic sound caused by hitting the imag
with stones which is really a sign of Vandalism. The period of th
inscription seems to be about 900 A.D., nearly a century before th
colossus on the large hill came into existence.[32]

4) **Iruve Brahmadeva temple :**

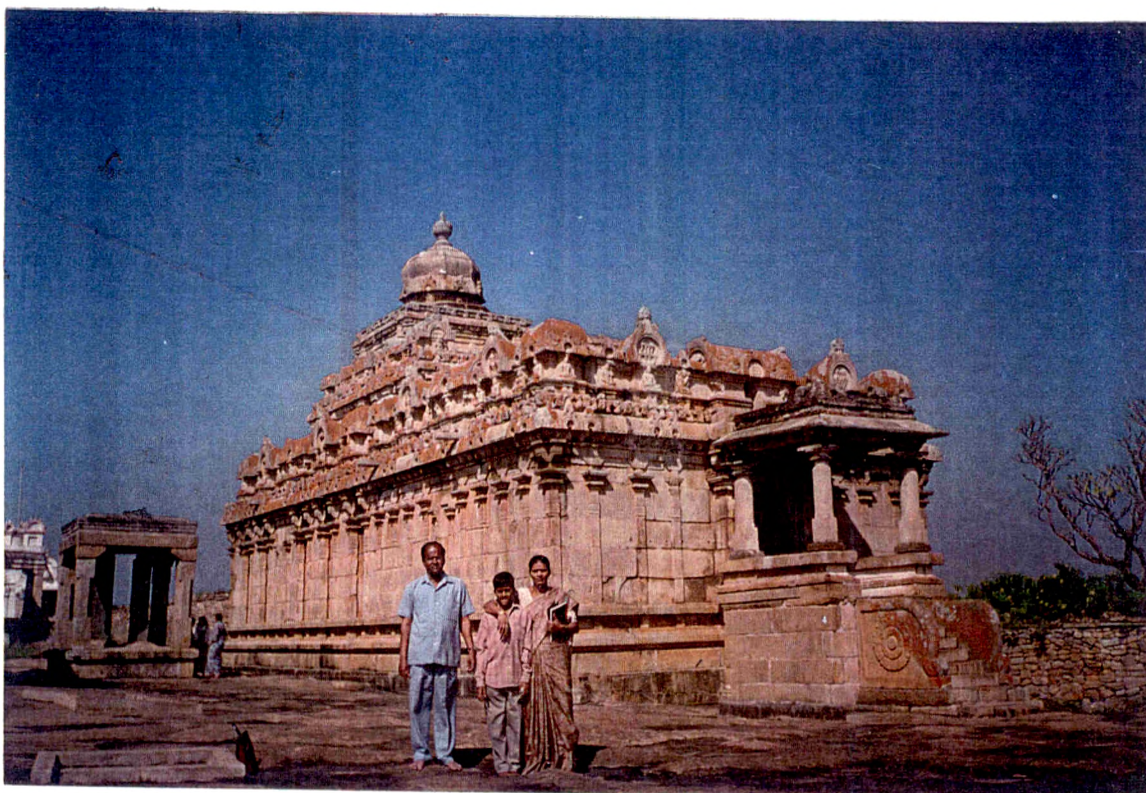
To the north of the north entrance to the enclosure is
solitary shrine known as the Iruve Brahmadeva temple consistin
only of a *garbhagriha* enshrining a low relief figure
Brahmadeva. The inscription on the doorway of this temple ascrib
it to about 950 A.D.[33]

5) **Kanchina Done :**

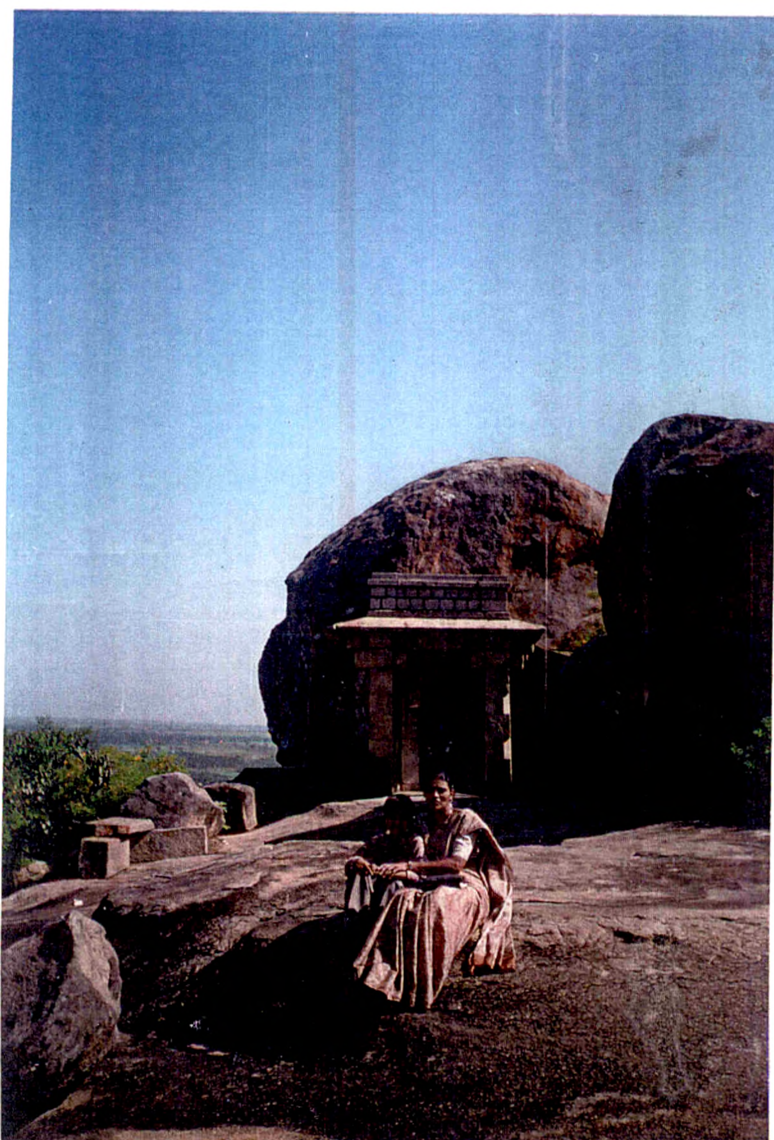
Kanchina done or bell metal pond is found to the north-we
of the last named temple. It is not known why this pond is known
Kanchina done. One of the inscriptions found there says that t
pond was caused to be made by Manabha probably in the year 11
A.D.[34]

6) **Lakki-Done :**

There is another natural pond to the east of the walled ar
known as Lakki done, which name probably indicates that the don
was a woman by name Lakki. The rock to the west of this po
contains several epigraphs of about the 9th and 10th centuries A.



ChamundaRaya Basadi at Sravan Balagola



BhadraBahu Cave at Shravanabelagola

They mostly record the names of visitors to the place, some of the visitors being Jain gurus, poets, officers and other high personages.[35]

7) **Bhadrabahu-Cave :**

Outside walled area, on the South-east, there is a cave with a recently erected portico known as the Bhadrabahu cave. According to tradition the Srutakevali Bhadrabahu came to SravanaBelgola and lived in the cave. The cave enshrines the engraved foot-print of this Srutakevali who died here. The foot-prints are worshipped even now. It is also stated that the Maurya Emperor Chandragupta came here on a pilgrimage and having received diksha or initiation from Dakshinacharya was worshipping the footprints until his death. The tradition regarding the migration of Srutakevali Bhadrabahu to SravanaBelgola along with his disciple Chandragupta, the Maurya Emperor, briefly runs thus :

Bhadrabahu, the last Srutakevali predicted at Ujjain a twelve years drought and famine in the north, whereupon the Jaina community migrated to the South under his leadership. Chandrgupta abdicated and accompanied Bhadrabahu. On reaching SravanaBelgola, Bhadrabahu perceived the approach of his last moments, ordered the community to proceed on their journey and remained there until his death with his disciple Chandragupta.

Chandragupta also lived there for some years as an ascetic, worshipping the foot-prints of his guru and ultimately died by the Jaina rite of *Sallekhana* or starvation.

The evidence of the local history, literature and inscriptions of about the 7th century A.D. and later supports this tradition. The literary works which give varying accounts of it are the Sanskrit works *Brihatkathakosa* of 931 A.D. and the *Bhadrabahucharita* of the 15th century, the Kannada works Munivamsabhyudaya of 1680 A.D. and the *Rajavali Kathe* of Devachandra. In front of the cave there is another pair of foot-prints are engraved some relievo images of *Tirthankaras* with a guru and his disciple. The inscription found below the images is an epitaph of Mallishenadeva[36]

8) ChamundaRaya's Rock :

An inscribed boulder near the foot of the hill is known as ChamundaRaya's rock. Tradition has it that on ChamundaRaya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommata, which had been concealed by stones, bushes etc. became instantly visible. The rock bears figures of some Jaina saints with labels below giving their names.[37]

From the north slope of Chandragiri full view is obtained of Jinanathapura with its pot-stone temple of Shantinatha.

Dodda-betta :

The entire area of the Vindyagiri hill has been divided into two parts by a heavy wall at some distance around the colossal image of Gommateşvara. This long, high and solid wall was erected in 1117 A.D. by the able minister Ganga-Raja with a view to protecting the image from possible injuries. The wall has thus made the area around the image into a compact enclosure.

A) In the enclosure :

The religious structures in the enclosure are as follows :

1) The colossal image of Gommatesvara in the centre of the west of the enclosure and facing the north.

2) In all 43 images in the cloisters around the image of Gommatesvara, of these images, 2 are of yakshi Kusmandini, 1 of Bahubali and 40 of *Tirthankaras*. The distribution of these 43 images is as under :

a) East side cloisters : 14 images

1 of Kusmandini and

13 of *Tirthankara*'s

b) South side cloisters : 16 images

16 of *Tirthankaras*

c) West side cloisters : 13 images

1 of Kusmandini

1 of Bahubali (high) and

11 of *Tirthankaras*

3) Two image of Dwarapalakas, i.e. door keepers, about 6 feet high, at the sides of the entrance to the enclosure.

4) One Brahmadeva pillar, about 6 feet above the ground level enshrining a seated figure of Brahmadeva. It is situated just near the enclosure and was caused to be made by Chamunda-Raya.

5) One figure of Gullakayaji -

B) Outside the enclosure :

1) Siddhara-*Basadi*
2) Akhanda-Bagilu
3) Tyagada Brahmadeva pillar
4) Chennanna-*Basadi*
5) Odegal-*Basadi*
6) Chaturvimsati-*Tirthankara Basadi*
7) Brahmadeva-mandira
8) Siddhara-Gundu[38]

The larger hill known as Indragiri or Dodda-betta rises about 470 feet above the plain at its foot and is 3,347 feet above the level of the sea. It is ovoid in shape its long diameter being perhaps a quarter of a mile. It is also sometimes designated Vindhyagiri. A flight of about five hundred steps cut in the granite rock leads upto the summit. The antiquities are described below in the order in which they occur as one goes up the hill.[39]

1) Siddhara-*basadi* :

Immediately to the right of the entrance leading into the outer enclosure around the Gomatesvara image is a small shrine, facing west, known as Siddhara-*basadi*. This shrine has only a garbhagriha and a sukhanasi. It is enshrining a seated figure of a Siddha on both sides of the garbhagriha doorway stand two fine inscribed pillars which show elegant workmanship. Their tops are in the form of beautiful towers. The inscriptions are the epitaphs of two Jaina teachers named Panditaraya who died in 1398 A.D. and Srutamuni, who died in 1432 A.D.[40]

2) Akhanda-Bagilu :

The entrance to the court of the Colossal image is called Akhanda-dvara or bagilu since a good part of the doorway is carved out of a single rock. The well carved architrave consists of a seated figure of Lakshmi bathed by elephants standing on either side. The Gajalakshmi group is under an ornamental arch carved in low relief.

On both sides of this entrance are two small shrines, the one to the right containing the figure of Bahubali and the left one enshrining a figure of his brother Bharata. Both the figures are carved in high relief out of the natural boulders. According to tradition, this doorway was caused to be made by Chamunda-Raya. The image on either side of this entrance and also the flight of steps leading to this doorway were caused to be made by the general Bharatesvara in about 1130 A.D. To the right of this doorway stands a big boulder known as the Siddharagunda on which are carved numerous Siddha relievos and some inscriptions. At a little distance there is another entrance known as the Gullakayajji bagilu or doorway.[41]

3) Tyagada Brahmadeva pillar :

Opposite to Gommata and outside the enclosure around Gommata is a very elegantly carved pillar known as the *Tyagada Brahmadeva* pillar. On this pillar four creepers are shown in bold relief as emerging out from the top corners of the cubical base interwining all around the cylindrical shaft and each convolution having a beautifully designed flower or leaf in the centre. This beautiful work of art is said to have been supported from above in such a way that a handkerchief be passed under it. But the pavillion, which supports the pillar at present, appears to have been put up at a much later date.

The inscription on the north base which gives a glowing account of ChamundaRaya's expeditions confirms the traditional account of attributing the erection of this pillar to Chamunda-Raya himself. Unfortunately the inscription has been effected on the three sides of the base leaving only a portion on the fourth side intact. Among the figures sculptured on the South base of the pillar, the one flanked by Chamara bearers is said to represent Chamunda-Raya. Another figure in the same group is said to represent his guru Nemichandra, who is said to be the author of the work Gomatesvara, written by him for the instruction of his disciple, Chamunda-Raya, the great minister of the Ganga King Rajamalla. The name Chagada Kamba or Tyagada pillar accounted for, by the statement, that it was the place where gifts were distributed.

However, the open mantaps adjoining the two cells were added, probably after 14th century.[42]

4) Chennanna-*basadi* :

At some distance to the west-south-west of Chauvisa *Tirthankara basadi* is adone or natural pond. This done is the chief source of water supply on the hill at present. Near the done to its west stands a temple known as the Chennanna *basadi*. It consists of a garbhagriha, a porch and a verandah. The temple is built for Chandranatha, eighth *Tirthankara*. A *Manastambha* or pillars stands in front of it.

From an inscription discovered recently on the same boulder on which the image is carved it is gathered that this temple was built by two brothers Chikkanna and Chennann in 1667 A.D. and the two figures, one male and the other female, facing each other with folded hands, carved on the pillars of the Verandah, probably represent Puttasami Setti and Deviramma, the parents of Chikkanna and Chennanna. To the north-east of the *basadi* is a mantapa or pillared hall situated between two dones or natural ponds. It can be surmised with the evidence of another inscription found near them that Chennann might have constructed these dones.[43]

5) Odegal-*basadi* :

The temples which stands on a lofty terrace with a high flight of steps leading upto it is called *Odegal-basadi* because of the Odegals or stone props that have been used for strengthening the basement walls. This *basadi* is also known as *Trikuta-basadi* by reason of its having three cells facing different directions. It is a fine granite structure of the Hoysala period with a plain exterior. It consists of three cells and three open sukhanasis with a common navaranga and Mukhamantapa. The navaranga pillars are cylindrical in shape and the central ceiling has a lotus pendant. The main cell contains a fine figure of Adinatha with a well carved Prabhavali, flanked by male Chamara bearers; the left cell has a figure of Neminatha and the right a figure of Shantinatha, Adinatha

or Vrishabhanatha was the first among the twenty-four Jinas. He is also known as Purudeva. He was the father of Gommata. All the three images are seated on the rock to the west of the temple are engraved nearly thirty Marvadi inscriptions in Nagari characters, running in date from 1645 A.D. to 1841 A.D., which record the visits of pilgrims from Northern India.[44]

6) Chauvisa *Tirthankara-basadi* :

The top of Indragiri has a defensive wall of stone, inside which are most of the ancient structures. The first object inside this wall is the Chauvisa *Tirthankara-basadi*. It is a small shrine consisting of a garbhagriha, a sukhanasi and a porch. The object of figures stand in a line at the bottom and above them, in the shape of a Prabhavali, are arranged small seated figures numbering twenty-four *Tirthankaras* was set up in 1648 A.D. by Charukirti Pandita, Dharmachandra and others.[45]

8) Brahmadeva-temple :

Brahmadeva temple is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with red ochre which the people call Brahma or Jaruguppe Appa. This temple was erected by Rangaiya, the younger brother of Giri-gauda of Hirisali, probably in 1679 A.D.[46]

9) Siddhara-Gundu :

It is a big boulder of stone, (named after 'Siddhas', i.e. liberated souls), on which are inscribed several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina Gurus (i.e. ascetic teachers).[47]

10) Gullakayajji :

Directly to the west of Siddhura-*basadi*, and opposite to Gommata is a Brahmadeva pillar with a pavilion at the top enshrining a seated figure of Brahmadeva. Below this pavilion stands the figure of a woman called (Gullakayajji) about five feet high, facing Gommata and holding a *Gullakayi* in her hands. There is a tradition that when Chamunda-Raya made elaborate arrangements for performing the Abhisheka of Gommata the milk did not descend lower than the thighs. But when the guru directed him to use for anointment the little milk brought by a pious old woman in a Gullakayi, it instantly ran down all over the statue in streams and covered the hill. It is said that Gullakayajji or granny was the goddess Padmavati who, in order to break the pride of Chamunda-Raya at his great accomplishment, appeared at the time of the anointment in the guise of a poor old woman. According to another tradition she was the mythological Kushmandini. It is said that Chamunda-Raya got this image of Gullakayajji erected here and

as mentioned above the origin of the name of the village is also attributed by some to this tradition.[48]

Gommatesvara Image :

On the summit of the hill stands the image of Gommatesvara in an open court surrounded by a battlemeuted verandah enshrining images of Jaina saints. This enclosure is again surrounded at stone distance by a heavy wall, a good part of which is picturesquetly formed by boulders in their natural position.[49]

The Village :

As stated before, the village of SravanaBelgola lies picturesquely between the two hills Indragiri and Chandragiri. The village is well known for the manufacture of copper and brass vessels and a continuous din caused by the hammers of the copper smiths is heard throughout the day.. The position of the important buildings etc. exhibits the south view of the Kalyani or pond the middle of the village.

1) Bhandari-*basadi* :

The largest structure in the village is the *Bhandari-basadi* consisting of a garbhagriha, a Sukhanasi, a navaranga, a porch, a mukhamantapa and prakara or enclosure, all of large dimensions.

Since this *basadi* is dedicated to the twenty-four *Tirthankaras*, it is alternatively known as ChaturVimsati-*Tirthankara-basadi*. The garbhagriha has three doorways and the

middle one opposite to the image of the twelfth Jina Vasupujya is well carved with perforated screens at its sides. The sukhanasi has, to the left, the figures of Padmavati and Brahma.

A noteworthy feature of this temple is the use of gigantic granite slabs for paving the floor. A verandah runs round the main building. The *Manastambha* in front of the *basadi* is a fine monolith. The temple is popularly known as Bhandari *basadi*, since it was erected by the Bhandari or the treasurer of the Hoysala King Narasimha I (1141-73 A.D.) by name Hulla. This *basadi* was built in 1159 A.D. and the King Narasimha named it Bhavyachudamani and granted the village Savaneru for its upkeep.[50]

2) Akkana-*basadi* :

The only temple built in the Hoysala style of architecture in this village is the *Akkana-basadi* consisting of a garbhagriha, a Sukhanasi, a navaranga and a porch, dedicated to the Parshvanatha, whose image is sheltered by a seven-hooded serpent. Fine seated figures of Dharanendra and Padmavati, the yaksha and yakshi of this Jina, are placed in the Sukhanasi. The panel has a seated Jina figure under a triple umbrella in the centre, flanked on either side by a male Chamara bearer a standing Jina, yaksha and yakshi. The pedestal is flanked by elephants and the embankment has at its sides figures of Sarasvati. The temple was erected in 1181 A.D. by the

Jaina lady, Achiyakka, wife of Chandramauli, the Brahmin minister of the Hoysala King Ballala II, who granted the Bammeyana halli village for its upkeep. The temple is called Akkana-*basadi* which is an abbreviation of Achiyakkana-*basadi*.[51]

3) Siddhanatha-*basadi* :

In the west of the prakara or enclosure of the Akkana *basadi* is situated a temple known as Siddhanata-*basadi*, so called because all the books bearing on the Jaina Siddhanta were once secured in a dark room of this *basadi*. This temple has an inscribed marble Chaturvimasati-*Tirthankara* image, about three feet high, with Parshvanatha standing in the middle and other Jinas seated around.

This temple has a Chaturvimsati *Tirthankara* group set up by a pilgrim in about 1700 A.D.[52]

4) Danasale-*basadi* :

The *Danasale basadi* near the entrance to Akkana-*basadi*, enshrines the Pancha-Parameshthi group. The Parameshthis are the Jinas, Siddhas, Acharyas, Upadhyayas and the *Sadhus*. According to the Munivamsabhyudaya of Chidanandakavi (1680 A.D.) Chikka-Deva-Raja-Odeyar Maharaja of Mysore visited Belgola during the rule of his predecessor Dodda-Deva-Raja-Odeyar 1659-72 A.D. and saw dansale and got the village Madaneya granted by the King for its upkeep.[53]

5) Nagara-Jinalaya :

The *Nagara-Jinalaya*, temple dedicated to Adinatha, is a small building, consisting of a garbhagriha, Sukhanasi, and a navaranga. The Brahmadeva image placed in one of the cells of the navaranga holds a fruit in the left hand and something that looks like a whip in the other hand.

The temple was erected in 1195 A.D. by the minister Nagadeva, a lay disciple of Nayakirti-Siddhanta-Chakaravarti and the Pattanasvami of the Hoysala King Ballala II (1173-1220 A.D). The temple was named Nagara Jinalaya because the nagara or merchants were its supporters. It also appears to have borne another name 'Shri-nilaya'.[54]

6) Kalamma temple :

The Kalamma temple near Akkana-*basadi* is a solitary Hindu temple. It is a small structure, dedicated to the goddess Kali or Kalamma, the garbhagraha only being built of stone with a morter over it. The goddess is in a seated figure, about 2.5 feet high, with four hands. There is also a living in front of the image. It is interesting to note that rice is received from the Jaina mutha for the offerings of this goddess.[55]

7) **Mangayi-*basadi* :**

This plain temple is dedicated to Shantinatha, the 16th *Tirthankara*. In front of the temple there are two well carved elephants. Inscription Nos. 339 and 341 states that, the temple was caused to be built by Mangayi of Belagula, a disciple of Abhinava-Charukirti-Pandita-Charya and a Crest Jewel of Royal dancing girls and that it was named "*Tribhuvana-Chudamani* temple". It was built in 1325 A.D. Further, the inscription No. 337 on the pedestal states that, the statue was caused to be made by Bhima-Devi, a lay disciple of Charukirti Panditacharya and the queen of Deva-Raya-Maharaya. This Deva-Raya was most probably the Vijayanagar King Deva-Raya I (1406-1416 A.D.),[56]

Kalyani :

The Kalyani pond is beautiful lake between Chandragiri and Vindhygiri. It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers. There is a large pillared hall to the North with an inscription on one of its, many pillars standing that the pond was caused to be made by Chikkadevarajendra. The latter was a King of Mysore who ruled from (1672 to 1704 A.D.). The ceilings and the beams of the mantap appear to have once been decorated with paintings, only the traces of which can now be seen here and there. '*Gomatesvara charita*' of Anantakavi states that, Chikkadeva Raja, who ordered

the construction of the Kalyani at the request of Annayya, his mint-master, died before its completion and that Annayya completed the construction of the pond, during the rule of the king's grandson Krishnaraja Odeyar I (1713-1731 A.D.). It is said that this village derived its name from this pond. But since the name occurs even in inscriptions of the seventh century A.D. We have to conclude that the pond which was in existence for ages in a natural condition was provided with steps, towers, etc. by the order of Chikka Deva Raja.[57]

Jakki-katte :

This is small tank to the South of a Bhandari-*basadi*. From the inscriptions below Jina figures on two boulders near the tank Nos. 367 and 368, we learn that Jakkimavve, a lay disciple of Subhachandra Siddharta-deva, the wife of the elder brother of general Ganga-Raja and the mother of the general Boppa-Deva, caused the tank and the Jina figures to be made.

As we know that Ganga-Raja was the general of the Hoysala-King Vishnuvardhana, the period of these record must be about 1120 A.D. and Jakkikatte, so named after the builder Jakkimavve, must be nearly 800 years old.[58]

Chennanna's Pond :

At some distance to the South of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that

built the Chennanna-*basadi* on the larger hill. He thought it fit to record the making of this pond as also of a grove and a mantapa, in a good number of inscriptions, namely No. 369-375 and 480-490. From No. 390, we learn that, the period of the pond etc. is about 1673 A.D.[59]

Adjacent Villages :

Some villages in the neighbourhood of SravanaBelgola like Halebelgola also contain several Jaina temples. But the more prominent of them are the villages of Jinanathapura and Kambadahalli which contain Jaina monuments of considerable antiquity. Jinanathapura is about a mile to the north of SravanaBelgola.

1) Jinanathapura :

The village was founded by Ganga Raja, the general of the Hoysala King Vishnuvardhana in about 1117 A.D. The chief temple of the place is the Shantinatha-*basadi* built by Rechimayya who made it over to Sagaranandi-Siddhanta deva about the year 1200 A.D. This temple is a fine specimen of the Hoysala style of architecture consisting of a cell, a vestibull and a hall. The well carved image of Shantinatha is seated on a lion pedestal. The garbhagriha is guarded by two dvarapalas.[60]

The village has also an inscribed Jaina tomb generally known as the Samadhi Mantapa but designated in the inscription as Silakuta or stone house erected to commemorate the death of Balachandra deva's son, a disciple of royal guru Nemichandra Pandita of Belikumbha, as a result of an attack of severe fever, and states that the Silkuta was built by Bairoja on the spot where the body was cremated in 1213 A.D.[61]

2) Kambadahalli :

The name of the village Kambadahalli is derived from the lofty Jaina pillar that stands near its north-west corner. The pillar is one of the most elegant in the state and has an image of seated Brahma on its top. To the west of the pillar stands a group of seven shrines which are perhaps some of the oldest Jaina monuments of importance in the state.

The earliest structure, which may be called the Adinatha temple because it has the figure of Adinatha in the main cell, appears to be a cross shaped Trikutachala with straight sides having three garbhagrihas with open sukhanasis and a common navaranga with a porch of two ankanas the entire group facing north. The sikharas are of various shape, the east one being round, the north one square and the west one octagonal. About ten feet in front of the porch of the Trikutachala is a pair of twin temples built facing

each other and generally similar in character to the central shrine of Adinatha in the Trikutachala. There appears to have been a compound wall enclosing these five shrines, which are collectively known as Panchakuta *basadi.*

About twenty feetto the north of the compound wall of this temple is another large temple dedicated to Shantinatha whose image is 12 feet high. the basement is high and has a finly carved frieze of ridden horses, elephants, wild lions and yatis ((Plate XXVI). This frieze is one of the great interest, its workmanship being superior to that occuring in any Hoysala temple. The building has no towers.[62]

Halebelgola :

The village HaleBelgola is at a distance of about four miles to the north of Sravan-Belgola. The Jina temple at the place consists of a garbhagriha, an open Sukhanasi, a Navaranga and a porch. The plinth is supported at the corners and other places by figures of elephants. The outer walls are decorated with pillasters and shallow niches. The central ceiling of the navaranga is beautifully carved with a standing figure of Dharanendra holding bow and conch under a five-hooded canopy in the centre and the *Ashtadikpalakas* around. There are chauri-bearers a headless Jina figure in the navaranga. The temple is in ruins.

An inscription oat the temple Chennarayapatna of 1094 A.D., states that the Hoysala prince Ereyanga, the father of Vishnuvardhana, granted to the Jaina guru Gopanandi Rachanahulla and the Belgola, twelve or repairs of the *basadi* is of Belgola and others place.[63]

Unless and until royal patronage nothing would flourish. Fortunately, Jainism received patronage from Royal persons, royal ladies, rich merchants, traders, money lenders and lay sravak-sravikas since its inception. SravanBelgola adorned with many Jain temples and monuments which were built and maintained by many royal families and others. The following is the brief survey of Royal patronage to SravanBelgola from third century B.C. to 9th century A.D.

SPREAD OF JAINISM IN KARNATAKA (From 4th century B.C. to 9th century A.D.)

Karnataka became the second home of Jainism right from 3rd century B.C. Number of Jain shrines came into existence and developed rapidly throughout Karnataka. The political condition of Karnataka was congenial to the spread of Jainism. Because same Dynasties extended patronization to Jainism in Karnataka.

The following is a brief account of, spread of Jainism in Karnataka from 3rd century B.C. to 9th century A.D. and how

Satavanas, Kadambas, Chalukyas and Rashtrakutas and Gangas extended royal support to Jainism in Karnataka.

After the rule of the Mauryas, in the first century A.D. Karnataka did not remain under political control of one dynasty. On the contrary several dynasties of Kings ruled and patronized the Jainism, a short period or along period over different areas of Karnataka.

JAINISM UNDER SATAVAHANA (1st to 3rd century A.D.)

In the Deccan, the Mauryan empire was followed by the rule of the Satavahanas, which lasted for four and a half centuries from about 230 B.C. At its greatest extent the Satavahana empire covered the whole of the Deccan including Karnataka, and spread far into northern India, perhaps even as far as Magadha.[64]

Karnataka and Maharashtra were the part and partial of Satavahana empire prathistian or modern Paithan (in the Aurangabad district of Maharashtra) was the capital of Satavahanas. Satavahana rulers were the followers of vedic religion but they also patronage Jainism. Some rulers of this dynasty were inclined towards the Jainism. The Satavahana were ardent patrons of Brahminism. But they tolerated Jainism.[65]

Simuka, was the founder of Satavahana dynasty and ruled for 23 years from 235 B.C. to 212 B.C. According to Jain accounts

Simuka grew so wicked towards the end of his reign that he was dethroned and killed. He was successed by his brother Kanha (207-189 B.C.)[66]

The 17th ruler of this dynasty was Hala, who ruled for 20-24 A.D. and he is famous in literature as the compiler of Sattasai (Saptasati) a collection of 700 erotic gathas in the Arya metre in Maharashtriprakrit. It is said that king Hala was influenced by Jaina thoughts when he was composed his *gatha saptasati* a prakrit work.[67] During Satavahana period prakrit literature was encouraged.

After Sukastin the saint Kalakacarya (first century B.C.) is said to have gone to the king of Pentha in the Deccan to invite him to attend his discourses at Pajjusana. May this have been Hala of the Satavahana dynasty (who is believed to have been a Jaina) ruling from Paithan (Pratistanapura). The early existence of Svetambara Jainas in North Deccan is also indicated by references to Padaliptacarya's visit to Manyakheta (Malkhed, in the Nizam's dominions). The *Samyaktuasaptati* of Haribhadrasuri related that the people of Manyakheta would not allow Padaliptacarya (1st century B.C.) to leave them and go else where, it also says that in all the neighbourhood there existed Jaina Sanghas noted for their good qualities.[68]

The Satavahana rulers of vedic religion and performed - vedic sacrifices. But the rulers of this dynasty practised complete religious toleration. Amongst the writers of Jain works and reputed teachers of the Digambara sect of Jainism in the Deccan and South India of the early centuries of the Christian era. The Digambara (Jaina teacher Kundakandacharya was the teacher of Satvahana princes. Kundakundacharya and Samantabhadra were in the Kannada region. As told earlier Jainism had entered into this land with the Mauryan emperor, Chandragupta and his spiritual guide Bhadrabahu in about 300 B.C. The place of their penance viz. the mount of SravanBelgola came to be the oldest and holiest centre of Jainism in the South. The disciples of Bhadrabahu propagated the Jain faith carrying conviction to the people by their precept and practice. First in Gangavadi and then in different parts of Karnataka Jainism grew in popularity, though its far fluny centres of SravanBelgola, Karkala, Koppam and Manyakheta, its principles of Ahimsa and spiritual self reliance must have had their impact on the rulers and their people following the vedic religions. Thus the Satvahana set a very good example of religious tolerance.[69]

JAINISM UNDER KADAMBAS (3rd to 6th Century A.D.)

Shimoga district and Karnataka was controlled by Kadambas of Banavasi after the fall of Satavahanas. Kadambas were the rulers of Karnataka from 3rd century to 5th century A.D. and their capital was first at Karhataka (Modern Karad) and later on Vajihayanti are Banavasi. Kadambas were the followers of Brahminism but they also extend patronage to Jainism. Some rulers professed Jainism. It is said that the second king of dynasty Shivakotti truth dhikasha dynasty Shivakotti took diksha at the instance of famous Jaina charya Samanthabhadra.[70]

Another king Kakutsthavarma who belonged to 4th century A.D. issued grant of one village to Jaina, temples, in this grant a reverence to Jinendra and Rishabha Deva. S.R. Sharma gives the following account of this grant. The next contemporary epigraphical foothold that we possess in following the history of Jainism in Karnataka, is a grant made by the Kadamba Kakatsthavarma, when he was Yuvaraja, to the General Srutakirti. The gift consisted of a field called '*Bodhavara-Ksetra*' which was in the village of Khetagrama which belongs to the holy Arhats; and the record concludes with 'Reverence to Rishabha'.[71] The circumstances under which the gift was made appear to be that Srutakirti, who was a Jaina, saved the life of Kakatsthavarma and thus earned the grant. Possibly therefore, out of sheer gratitude, he

only used Jaina invocations for the satisfaction of the donee. Kakasthavarma also made similar grants to Brahmans, but he never repeated in them his 'reverence to Rishabha' Had he been himself an 'Avowed Jaina' he would surely have done.[72]

In this connection the following observations of Prof. Moraeas on the religion of the Kadambas may very well be borne in mind "These Kings nevertheless were of a very tolerant disposition, and allowed other religions to flourish in their kingdom side by side with Saivism." This toleration is evidence by the numerous grants they made to the Jainas, which led Dr. J.F. Fleet, Mr. K.B. Pathak and others to suppose, that the Kadambas were of Jaina persuasion. The error was however, corrected by Dr. Fleet in the second edition of this dynasties of the Kanarese Districts, which he published after the discovery of the inscription of Santivarma at Talagunda. That the religion of the Kadambas was Brahminism and not Jainism.[73]

Nevertheless that under the liberal patronage of the Kadambas, Jainism must have prospered in Karnataka in evident from the various grants referred to below. It is evident that despite their personal beliefs, some of the Kadamba rulers came to be very closely associated with the Jainas. For instance Mrigesavarma, (450-478 A.D.) a grandson of Kukutsthavarma gave to the divine supreme Arhats fields at Vajjayanti for the purpose of the glory of

sweeping (the temple) and anointing (the idol with ghee) and performing worship etc. entirely free from taxation.[74]

Another grant by the same monarch bears 'the seal of Jinendra' and is important as showing Mrigesavarma's impartiality towards both the sects of Jainas, viz. the Svetambaras and the Digambaras.[75] Mrigeshavarma gave grants to the Jaina religious centres. The grants of Ravivarma and Bhanuvarma, (478-520 A.D.) both sons of Mrigeshavarma, manifest this growing influence of Jainism yet more clearly.[76]

That of Ravisena at Palasika or Halsi in the Belgaum district, is both interesting and important from a historical point of view. Besides recounting the grant of Kakatsthavarma to Ravikirti and Srutakirti, it also states that King Shantivarma son of Kakustha and his son "the pious Mrigesa" gave the grant to the mother of Damakirti, for the sake of piety and according to the direction of his father.[77]

Another grant of Ravivarma 'to the god Jinendra' describes him as the 'the mighty king' the sun of the sky of the mighty family of Kadambas.[78] Hence their personal allegiance to the Jain faith must have and considerable influence in spreading the religion among the masses as well.[79]

Similarly, his brother, Bhanuvarma's devotion to Jainism is also attested by a grant By him, desirous of prosperity, this land was given to the Jainas, in order that the ceremony of ablutions might always be performed without fail on the days of the full moon.[80] Harivarma (520-540 A.D.) also made another grant to the Jainas "at the request of Bhanushakti of the family Sendraks.[81] He gave the village of Marade "for the holy people and the performa of rites of the temple, which was the property of the sect of Sramanas called the Aharisti and the authority of which was superintened by the Acarya Dharmanandi."[82] Even though Kadamba rulers were followers of Hinduism. They also patronaged Jainism and Jainism was flourishing condition.

JAINISM UNDER CHALUKYAS OF BADAMI (500- 754 A.D.):

The Chalukyas of Badami were the masters of Karnataka as well as Maharashtra from 6th to 8th century A.D. Jainism also flourished during this period. The rulers liberally patronised it. Ravikirti, the Jaina author of the famous Aihole inscription had received the highest favour from Pulakesi II (610-642 A.D.). He built a temple of Jinendra, now known as Meguti temple. Vinayaditya, Vijayditya, Vikramaditya gave rich gifts to Jain teachers and for building, *basadis* or temple. A cave temple in Badami was dedicated to Jain.[83]

Bhandarkar has noted that Jainism came into prominence under the early Chalukyas of Badami.[84] We get many glimpses of the Jaina religion in the inscription of the Chalukyas which reveals their patronage of that faith.[85]

A Jaina inscription of SravanBelgola speaks of the Jaina teacher Gunacandra as a worshipper at the feet of Mallikamoda Santisa at Balipura.[86] Mallikamoda being a title of Jayasimha I of the Chalukya dynasty, it is reasonably supposed that the Belagola inscription represents him. If this supposition is true then we have here our first reference to the patronage of Jainism under the early Chalukyas. This is greatly supported by the fact that the same inscription also speaks of another Jaina celebrity, Vasuchandra as having attained fame as 'Balsara Swati' at the Chalukya capital. Likewise, another epigraphs states that Vadiraja, also a Jaina teacher, was honoured by Jayasimha (I) at whose capital he too won his celebrity.[87]

Ranaraya, son of Jayasimha (I), and his son Pulakesi I, both appear to have kept up this tradition of patronage of the Jainas. The later endowed a Jaina temple at Alaktanagaraja and the inscription recording this fact states "The Satyasraya in his piety bestowed a field (and) a chapter worthy of that shrine of Jina". His successor was Kirtivarma I, and according to the earliest extent old Kannada inscription at Dharwar he too made grants to the Jainas. But of all

the Chalukya inscription that of Pulakesi II at Ahiole is the most famous. In it Ravikirti, the Jaina poet who composed the inscription says "This stone temple of Jinendra which is the abode of glory was caused to be constructed by the learned Ravikirti."[88]

There is also a Jaina cave towards the eastern end of the South face of the Meguti temple. Jayasimha II is thus stated to have even had for his spiritual preceptor a Jaina teacher named Nirvadya Pandita.[89] And an inscription of Vijayaditya tells us that this King made a grant to Udayadeva Pandita, or Niravadaya Pandit, who was the house pupil of Sri Pujyapada and belonged to the Devagan division of the Mulasangha. Vijayaditya's son Vikramaditya II also repaired a Jain temples and gave a grant to the Jaina Acarya Vijayadeva Pandit.[90]

Thus Chalukyas of Badami extended patronage to Jainism. Ravikirti was a Jaina poet in the court of Pulakesi II and his Ahiole prashasti dated 634 A.D. was important from the study of Chalukyas inscriptions, we come to the conclusion that Jainism was in prosperous condition during this period.

JAINISM UNDER THE RASTRAKUTAS (754-974 A.D.) :

The Rastrakutas were a great power in South India for more than two centuries, and like the Gangas of Talakad, they were zealous patrons of Jainism. Jaina literature, in particular, had its

golden age under their patronage. The Gangas had set up this tradition before the Rastrakutas rose to power, and Chalukyas, who were another important dynasty sandwitched almost between the Gangas and Rastrakutas, were also inclined to patronise Jainism. Although they were votaries of the vedic religion, they were greatly interested in Jainism and supported it with a big heart. Their period is considered the golden age of Jaina literature.

The Chalukya ruler KirtiVarman II was defeated by Dhandhtidurga in 752-753 A.D. who was the founder of Rastrakuta dynasty. The age of Rastrakutas (754-974 A.D.) was a period of great activity among the Jainas of the Deccan and the Kannada country.[91]

Akalanka was the most celebrated name and great intellect in Jaina history. He was an important figure in the South Indian Jaina Sangha. This great logician Akalanka who was the founder of Jaina school of logic lived around 642 A.D. and was connected with the country of Subhatunga of Manyakheta and of Himasitala of Kanchipuram. His teacher was Ravigupta, (Ravikirti of Ahiole inscription dated 634 A.D.) and Akalanka is said to have studied Buddhism in the College of Kanheri. He distinguished himself in his disputations with Buddhists and won laurels. His career is associated with the courts of the Rastrakuta King Krishna (I), who is identified with Sahastunga, whom tradition makes Akalanka's

patron. He is said to have defeated Buddhists at Kanchipuram and driven them to Ceylon.[92]

Dhanthivarman was succeeded by Krishna (I), alias Aakalavarsha Shubhatunga who ruled from 757-773 A.D. and master of Maharashtra and Karnataka also. During his reign the famous Ellora Jaina temples and caves were erected. He conquered all the Chalukyan territory. He was the patron of Acharya Parvadhimalla.[93]

Prof. S.R. Sharma writes about Krishna (I) patronization to Jainism in the following way, "According to the *Kathakosa* of the Digambaras, Akalanka was the son of Shubhatunga whose capital was Manyakheta.

But this is mere tradition and the identity of the persons is by no means easy to establish. However, in the light of our knowledge of the galaxy of great writers who lived about this time, the tradition is not without its value. The *Akalanka-Carita* or the traditional biographs of Akalanka states that he was the son of Purushottama, minister of Shubhatunga and an inscription at SravanBelgola also alludes to Akalanka's challenge to the Pandits at the court of Shubhatunga. He is supposed to have belonged to the Devasangha of Manyakheta. From all these it becomes clear that Akalanka must have had some intimate connection with the Rastrakuta King so

persistently named; and it is possible that he lived at the court of Krishna I in the 8th century A.D. as suggested by Mr. Hiralala.[94]

Krishna (I) was succeeded by Dhruv-Dharavarsa who ruled from 779-793 A.D.. His queen was the daughter of Chalukya ruler Vengi who was the follower of Jainism. Dhruv was the patron of Acharya Jinasena who composed *Harivansa puran* in 783 A.D.[95]

King Dhruv was succeeded by Govind III who ruled from 793-814 A.D. During his time, the Rastrakuta empire was expanded in all directions. Govind III was not a follower of Jainism but he extended patronization to Jain scholar. He donated land to Jain temple at Manykheta in 802 A.D. Again he donated one village Jalamangal to Jaina Muni Arkakirti.[96]

SAMRAT AMOGHAVARSHA (815-877 A.D.)

Jainism reached its pinnacle during reign of Amoghavarsha, who ruled Deccan including Karnataka from 815-877 A.D. Therefore Dr. A.S. Altekar, an authority on Rastrakuta history rightly pointed that among the Rastrakuta emperors AmoghaVarsha (I) was more a Jain than a Hindu. In this Prasuabhyudaya, Jinasena calls himself as the chief preceptor (Paramaguru) of the King who used to regard himself as purified by the mere rememberance of that holy saint Sarasangraha a Jain mathematical work, also mentions that Amoghavarsha (I) was a follower of the Syadvada.

Amoghavarsha's offering one of his fingers to the Goddess Mahalakshmi, in order to extricate his kingdom form an epidemic, only shows that he worshipped some Hindu deities along with Mahavira. He seems to have taken an active interest in Jainism.

This emperor had appointed Gunabhadra, the author of the last five chapters of *Adipurana* as the preceptor of his sone Krishna (II), the latter is known to have given a donation to a Jain temple at Mulgunda. So, if not a fulfledged Jain, he was at least a patron of Jainism.[97] Many of the feudatories and officers of the Rastrakutas were also Jainas. Most of the Ratta rulers of Saundati were followers of the Jainism. The Banavasi governor of Amoghavarsha (I) was a Jain, he got the imperial sanction for the alienation of a village to a Jain establishment at his capital.[98]

Thus Amoghavarsha (I) was by for the greatest royal patron of Jainism in the Rastrakutas dynasty. Amoghavarsha himself was a poet king. In the opening verses of the *Ganita Sarasamgraha* by Mahaviracarya. it is stated that, it was written under Amoghavarsha I (815 A.D.) It is supposed that the author might have been one of the court poets. The *Jayadhavala-Tika*, one of the rarest Jaina works, was composed by Virasenacarya at about the same time. Its concluding portion is attributed to Jinasena who also commenced the Adipurana under Amoghavarsha (I). The author calls himself the parama-guru or chief preceptor of Amoghavarsha.[99]

Amoghavarsha prostrated himself before Jinasena and though himself purified thereby. In his Prasuabhyudaya Jinasena blesses his royal pupil and wishes that he might reign long. But more interesting than anything else is the composition of the *Ratnamalika* or more fully PrashnottaraRathamalika attributed to Amoghavarsha's own authorship.[100]

Thus Jainism was a state religion during reign of Amoghavarsha (I). Emperor Amoghavarshas author of '*Kavirajamarga*' Jinasena and Gunbhadra were two great Jaina scholar flourished during this period.

Jinasena Swami (770-850 A.D.) who not only completed the master's commentary *Jayadhavala* but wrote the well-known poetical biography of Parshvanatha - *Tirthankara*, Prasuabhyudaya and the *Mahapurana*, was a fine scholar who belonged to the Senagana. He was a teacher of Amoghavarsha I (815-877 A.D.) the Rastrakuta King, during whose reign he completed the Jayadhavala commentary of Virasena. His fame rests on the Parsvabhyadaya, which was written at the request of a fellow student Vijaysena as a challenge to Kalidasa's *Meghasandesa*. He commenced writing Adipurana soon after about 800 A.D. As a Mahakavya in 47 sections, but he had completed only forty sections and three verses in the forty-third section (a total of 10,380 verses), when he passed

away. This encyclopedic work was completed by his student Gunabhadra who wrote another 1620 verses in 898 A.D.[101]

Emperor Amoghavarsha's great Commander-in-Chief Bankya was staunch follower of Jainism. He established one village named Bunkapur in Karnataka, which later on became the Jaina Centre.[102] Amoghavarsha (I) assigned huge territory of Banavasi 30,000 to Bankya, who built a city named Bankapur and made the capital of this territory.[103] He built some Jaina temples and donated land grants too. Bankeya's son Lokaditya is described by his preceptor Gunachandra as the propogator of religion founded by Jina.[104] Bankapura was the headquarters of Lokaditya, a Jaina feudatory of Krishna II. It is said of Lokaditya that he ruled the province of Vanavasa (Banavase, Dharwar district) and encouraged the spread of Jainism.[105] Amoghavarsha (I) was succeeded by Krishna II was ruled from 878 A.D. to 914 A.D. Acharya Gunabhadra,. the composer of *Uttarpurana* was his teacher. He also patronaged Jaina religion and built some Jaina temples as well as granted some lands to Jaina temples.[106]

Krishna II was succeeded by Indra III, who ruled (914-922 A.D.) and he was also patronaged Jainism. Indra IV was a last ruler of Rastrakutas dynasty who was overthrown in 973 A.D. by Tailappya II, the founder of Chalukya denasty of Kalyani. Thus the mighty Rastrakutas impire came to an end.[107]

THE GANGAS OF TALAKAD AND THEIR CONTRIBUTION TO JAINISM

The Gangas rose to power alongwith the Kadambas and ruled over the Southern parts of Karnataka. They did not rule as independent rulers for long, but they acted as powerful feudatories under the Karnataka empires. they also enriched Karnataka culture.

According to a legendary account the two Iksvaku princes, Didiga and Madava, after the dismemberment of the Iksavaku kingdom, come Southwards and reached a place called Ganga Perur where they met Simhanandi, a Jaina teacher, who helped them in founding an empire.[108]

In the beginning the Gangas had their capital at Kuluvala (present Kolar). Later it was shifted to Talakad or Talavanapura. Their royal residence was fixed at Mankunda and in the 7th century, it was shifted to Manyapura, north of Nelamangala. The founder of this dynasty was Didiga or Konganivarma. He fought with the Banas and led a successful expedition to Konkan coast. By these victories he was able to plant the Ganga power on firm foundation. the Gangas grew from strength to strength in course of years and attracted the attention of the Kadambas.[109] Perhaps a daughter of Kakusthavarma had been married to Talakad Madhava II and their son was Avinita, Avinita's son Durvinita (605-650 A.D.) was the

most remarkable of the early Ganga rulers equally proficient as a warrior and man of letters.

Durvinita celebrated many sacrifices and therefore the early Gangas were not followers of Jaina religion. But they patronised the great Jain Pujayapada on whose grammar *JinendraVyakarana*, he wrote a commentary, *Sabdavatara*.

After Durvinita, Muskara, Bhuvikarma and Sivamara (I) reigned in succession. Then came Sripurusha (729-788 A.D.) one of the most distinguished rulers of the dynasty.

Sripurush was not an undefeated warrior. He was defeated by Rajasimha Pandya and agreed to give him daughter in marriage to his son. He was also defeated by Rastrakuta Krishna (I) and Gangavadi was converted into a vassal power of the imperial Rastrakutas.

Sivamara (II), son of Sripurusha, had to bear the full brunt of the Rastrakuta invasions led by Dhruva and Govinda (III). Sivamara was an authority of logic, philosophy, drama, grammer, etc. He wrote Gajasataka in Kannada dealing with the methods of elephant management. He is credited with the authorship of another work Setubhanada.[110]

After Sivamara (II), Rachmalla (I) made a successful attempt to reestablish Ganga independence. This was made possible by the

conciliatory policy followed by Amoghavarsha. Amoghavarsha also gave his daughter Chandrabhalajji in marriage to Yuvaraja Bhutaga (I). Bhutaga's son was Nitimarga (II). His successor Rachamall II was ousted by Krishna (III) and Bhutaga (II) was placed on the throne Bhutaga rendered invaluable assistance to Krishna (III) in the battle of Takkolam. He was followed by Marasimha (III).

JAINISM UNDER GANGAS (Southern Dynasty) :

In religious matters toleration was accepted, principles of the state. Ganga rulers like Madhava (II) made grants to Buddhism and Jainism. But gradually Buddhism declined in Gangavadi owing to the preponderance of Jainism. Simhanandi, who is said to have helped Madhava, Konganivarman in establishing his power, Vakragriva, Vajranandi were able to maintain the supremacy of Jainism over the religious.[111] The Jaina teacher Simhanandi, who is generally credited with the creation of the Ganga Kingdom, appears only in the later records of the Gangas. We have thus, some doubts in supporting this Jaina tradition of the creation of the Ganga kingdom, even if we believe in this tradition we can only presume the possibility of the relation between Simhanandi and the progenitor of the Ganga race on the ground of the events that followed one after another during the period from the 4th to the 10th centuries.[112]

From the 4th century onwards, we have ample evidence to show the close relation between the Jaina teachers and the Ganga kings in South Karnataka. The first important record dated 370 A.D. refers to the Acarya viradeva, who was the preceptor of the Ganga King Madhava (II). He is said to have granted some plots of land and the village for the benefits of the Jaina sanctuary. In another record of 425 A.D., Avinita donated the Vennelkarni village on the advice of his preceptor Vijayakirti.[113]

The Gangas from the time of Srivikrama were staunch followers of Jainism. Rulers like Nitimarga Bhutuga and Marasimha were proficient in Jaina philosophy kings and ministers made liberal grants for temples and temple buildings.[114]

The following interesting account, shed light on *Sallekhana* rite observed by various Jaina *Sadhus* and Sravakas at SravanBelgola, which occupied religious importance since early days. The fame of SravanBelgola spread not only South but in the North India also. Because many religious persons from north India came to SravanBelgola and observed *Sallekhana*. Thus the importance of SravanBelgola had been increasing and number of Jain Sravakas and Sravikas extended monastery help to this place. Some inscriptions from 500 A.D. onwards found at Sravanbelgola, furnish, the following information about the religious importance and *Sallekhana*.

The first inscription which is dated 600 A.D. opens with a reverential salutation to Bhagavan Mahavira and refers to his unique creeds of high merit, enlightening all creatures and providing them with guidance most beneficial in their mundane living. It refers to the arrival of Bhadrabahu Swami who hailed from the holy line of Gautama Ganadhara and who, from his knowledge of the past, present and future, predicted at Ujjain that there was to be a serve famine for twelve years. He set out from the north towards the south with his sangha. Acarya Prabhacandra who was a member of the Sangha perceived that he had little span of life left for him and adopted the vow of *samadhi*, the goal of every righteous person. He bade farewell to all the members of the Sangha and in the company of a single disciple, lay on the cold rock of the small hillock (Cikka-betta) and became engrossed in meditation without taking any food or water till the soul went out from the body to its heavenly abode. It is further stated that about 700 hundred saints accomplished the vow thereafter as a tribute to the victorious doctrines of the Jina. This inscription is on a rock to the South of the Parshvanatha temple on the Chandragiri or Chikka-betta [115]

The second inscription 650 A.D. describes the beauty of cikka-betta as being surrounded by green paddy fields and water lilies growing therein. One Baladeva Muni, who was the disciple of Kanakasena and was well-versed in the knowledge of religion taught

by the Bhagavan, was full of mercy for all living creatures, he departed to the world of the Siddhas by adopting the vow. The next five inscription 700 A.D. refer to the observances of the vow respectively by the Guru of the holy place, by the Guru of Ullikkal, a nun by name Dhannekuttirevi, by Guru Gunasena and by Panapa-bhatar.[116]

Acarya Aristanemi came to the South along with his disciples. He was worshipped by queen Kampila and king Dindik with lamp; incense and sandal. The group following him consisted of members of the four castes. The Acarya ascended the hill, gave up all food, engaged himself in lofty meditation and attained perfection, being honoured by the Siddhas and the Vidyadharas 650 A.D. Just above this inscription 700 A.D. refers to *Sallekhana* by Municaritrasri Sri, who by his glorious conduct destroyed all his sins and false notions of other religions (maithyatv). He conquerred all his senses and acquired that knowledge which showed him the path of salvation. He observed the vow on the hill Kalbappa and attained the heavenly abode, being praised by gods and sages. There is a brief inscription 800 A.D. which merely states that Aristanemi-deva attained liberation on the Kalbappa. The next inscription refers to Bhagavan Mahavira but the name of the person who adopted Sanyasana has been erased.[117]

There are numerous inscriptions which are assigned 700 A.D. One Aksayakirti, who had come from Mathura, was bitten by a snake on the hill and observed the vow amidst great suffering and attained the happiness of the world of gods. There is reference to an eminent Guru who practised meditation for many years and attained perfection after accomplishing the vow.

The next inscription refers to one GunadevaSuri who was proficient in many sciences and practised twelve kinds of penances on the holy hill. He attained the abode of gods after successfully observing the vow. One Baladeva Guru, the disciple of Dharmasena Guru of Valmadi and of Ugrasena Guru, observed Sanyasana and attained the heavenly abode. Mahasena Muni of supreme glory observed the vow and attained the heavenly abode. There is a reference to one Muni whose name has been erased, he is described as being adorned with virtues (Gunabhusana) and descended from the Gurus of Sandvi Gana.[118]

There is an important inscription (No.31) which expressly mentions that Jainism prospered when the Muni Bhadrabahu along with Chandragupta came to this part and awakened the people to the glory of Jainism. It then weakened for some time but Muni Shantisena restored it to its pedestal of renown. He climbed the hill at SravanBelgola, gave up food, and drink and attained immortality.

it may be noted here that the place is described in this inscription as merely Belgola and not as SravanBelgola (650 A.D.)[119]

Singanandi Guru, who was the disciple of the Guru of the hills observed the vow and expired (No.32). There is another (No. 32 - 700 A.D.) inscription where the name of the Muni is not clear; it states that he observed the vow of Sanyasana for 21 days and ended his life. The next inscription refers to Nagasena Muni, the disciple of Rishabhasena, ended his life by the observance of vow Sanyasana. He was renowned for his virtues had conquerred all his passions and was respected by the kings. He went to the heavenly abode.[120]

Kongunivarma, who was the King of Ganga line, had numerous victories in different parts of the country. He built many temples at various places and holy pillars (Manasthambhas). He performed many acts of piety and thereafter relinquished his kingdom. He observed the vow for three days by worshipping at the holy feet of Ajitasena Bhattaraka at Bankapur and accomplished samadhi.[121]

Vrisabhanandi who was famous for his fasts was a very learned ascetic. He was distinguished for his austerities and meditation. with his clairvoyance, he saw that his death was near and adopted Sanyasana according to established rules on the summit of Katavapra. He burnt his karmas by meditation and attained the

celestial happiness (No. 75-650 A.D.). There are brief references to ascetics Soucadarya (No. 79-750 A.D.) and Mahadeva who performed the great penance and entered the heaven (No. 80-700 A.D.)[123]

Candradevarya was an ascetic free from any weaknesses. He had distinguished himself for his modesty and purity of character. He had attained high reputation for his austerities. He ascended the hill Kalbappu, abandoned the body and his soul ascended to the heaven in a happy condition and was being praised by gods (No. 84-700 A.D.) Nandisena was an Acarya amongst ascetics. He was of strong will and had become convinced that beauty, wealth and pleasure were as transcient as a rainbow, disappearing a moment like the dew. This, according to him, was the supreme truth. He adopted Sanyasana and went to the world of god (No.88 -700 A.D.). Indranandi Acarya was very noble and self-controlled. He conquerred all his passions and achieved victory over the delusions of life. He achieved samadhi on the Katavapra hill and attained immortal splendour in the kingdom of Indra (No. 95- 700 A.D.)[123]

Gunakirti was perhaps an ascetic of lofty devotion. He abandoned his body on the peak of the beautiful golden mountain (No. 105-700 A.D.) Vrisabhanandi was the disciple of Acarya Muni belonging to the Navilur Sangha. He realised that worldly existence was of transcient nature and followed the path of Jainism with

unstinted devotion. Devasena and Nandi Muni was a great ascetic. He was adorned with numerous virtues 700 A.D.[124]

The Ganga King Sivamara (II) built the Sivamara *basadi* at SravanBelgola in 810 A.D.[125] He had also done a great work for Jain Dharma. He erected temples and *basadi*es at Kumadavada and SravanBelgola (780-812 A.D.).[126]

There are some other inscriptions relating to the observances of this vow but the names of munis, nuns or the housholders have been erased. Some of the inscriptions are in verse and are highly poetical, while others are bad statements. The long inscriptions usually bear the name of person who engraved them and or at whose instance it was engraved so far as the inscriptions relating to *Sallekhana* are concerned. Most of the inscriptions relating to the observance of this vow seem to have been carved out somewhere between 500 A.D. to 700 A.D.

It is worthy of note that everybody seems to have chosen the Chikkabetta or Chandragiri as that had been hallowed by the *Sallekhana* of many saints who accompanied Srutakevalin Bhadrabahu; there are only three or four instance of *Sallekhana* by persons who seen to have chosen the village nearby; it might probably be Jinanathapura. From this fact, it can be safely inferred that Jainism had a great hold in the area, that there were numerous pious, house-holders of great merit and eminent ascetics who kept

the torch of the religion of the *Tirthankaras* ever bright. It is these saints that seem to have been responsible for the construction of numerous beautiful temples of great architectural beauty.

On the basis of the famous Bhadrabahu- Chandragupta Jaina tradition mentioned in an inscription of the 7th century, the origin of this rite may be traced as far as back to the 4th century B.C. It narrates that Bhadrabahu, who predicted a twelve year famine in the north, went to SravanBelgola in Mysore, accompanied by his chief disciple Chandragupta Maurya. On reaching SravanBelgola, he ordered the Jaina community to proceed on their journey, while he himself stayed on at Chandrgiri hill. He died there by the Jaina rite of fasting upon the death of Bhadrabahu Chandragupta. Continued there as an ascetic for several years worshipping the foot -prints of his Guru (teacher) till his death by the Jaina rite of *Sallekhana*. But there is no doubt that the practice of *Sallekhana* prevailed among the Karnataka Jainas from the 7th century.

By the 8th century, the ritual became very popular in Karnataka. We have only five cases of death by fasting in the 7th century, but there are about fifty-four cases recorded in the 8th century. Of the fifty four cases mentioned above, forty-three refer to men, mostly monks, and ten commemorate the death of nuns. The nuns also accepted this mode of death as bravely as the monks.

They did not lag behind the monks in religious austerities and exhibited the same tenacity in observing *Sallekhana.*[127]

Most epigraphs refer to Chandragiri hill at SravanBelgola in the Hassan district as the most sacred place of performing this rite. It appears that the Jainas tried to choose a place which was supposed to be peacefull and free from living beings. This is why they preferred to die on the summit of the mountain. The SravanBelgola epigraphs show the people from distant places came to spend their last days there, during the 7th-9th centuries. But in the later times, we notice some change in the selection of the place for performing this rite. The Jainas appeared to have observed this vow in the Jaina temples.

Thus from 3rd century B.C. to 9th century A.D. Jainism received patronization from various dynasties like Satavahana, Kadamba, Chalukyas, Rastrakutas and Gangas of Talakad. Number of land grants, donations were received to various Jaina temples and monasteries in south India. Jainism was prosperous in south India including Karnataka.

But the installation of Bahubali collosal image in 981 A.D. at SravanBelgola by Ganga's commander in chief, ChamundaRaya was outstanding event in the history of Jainism in South Karnataka.

Therefore in the third chapter rapid development of SravanBelgola has been narrated in detail.

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CHAPTER-III

RAPID DEVELOPMENT OF SRAVANBELGOLA AS A JAIN CULTURE AFTER 981 A.D. (SECOND PHASE)

CHAPTER - III

RAPID DEVELOPMENT OF SRAVANBELGOLA AS A JAINA CENTRE AFTER 981 A.D.

(Second Phase)

In the last chapter, we have discussed the development of SravanBelgola from 4th century B.C. i.e. advent of Bhadrabhu and Chandragupta Maurya to 9th century A.D. During this period Chandragiri was adorned with many Jainas temples and we also found some old inscriptions from Chandragiri hill.

But the installation of colossal idol of Bahubali on the Indragiri hill by ChamundRaya, General Racamalla (II) in 981 A.D. is an outstanding event in the history of Jainism in South India in general and Karnataka history in particular. Bahubali's icon at SravanBelgola became one of the wonderful attraction for all Jaina community all over India.

A number of Jainas and others also flocked to SravanBelgola since 981 A.D. onward to pay pious homage to colossal image of Bahubali every year and thus development of SravanBelgola and adjoining area took place rapidly every year. Even royal families, feudatories, nobles, royal ladies, rich persons extended patronised to SravanBelgola. We can see number of land grants given to SravanBelgola an ancient and medieval times and new temples were built by various persons.

In this chapter an attempt has been made to study the growth of SravanBelgola in a massive scale from 981 A.D. onwards and how this place was having a special interest and attraction in the South Karnataka.

HISTORY OF BAHUBALI

It is an interesting to see the life history of Bahubali who was one of the Adinath, the first Jain *Tirthankara* . The following few pages are devoted to narrate the brief account of Bahubali, who occupied importance in Jain cannas, next to *Tirthankaras* .

SravanBelgola is known all over the world for its colossal image of Bahubali or Gommatesvara which is regarded as one of the wonders of the world. This marvellous image was caused to be erected on the Vindhyagiri hill in the year 981 A.D. by ChamundRaya.

But the legendary accounts say that this magnificent image of Bahubali was already there on the hill in a concealed manner and that ChamundRaya discovered the image and consecreated it in a proper way. Hence to find out the real facts, it is necessary to know the original story of Bahubali's life, the traditional account of Bahubali's image and the historical evidence about the actual installation of image of SravanBelgola in the last quarter of the 10th century A.D.

Bahubali, the first Jaina saint to attain liberation, in this '*Avasarpinikala*', i.e. the descending half arc of time, was the son of Lord Rishabha, the first Jaina *Tirthankara*, who flourished at the dawn of civilization and taught mankind the first lessons of a cultured life. Lord Rishabha-deva, the son of Nabhiraja and Marudevi, was a patriarch king of Ayodhya. Lord Rishabhanatha had many sons, among whom Bharata and Bahubali were very prominent. Bharata was the crown prince and he succeeded his father to the throne of Ayodhya. By his powers Bharata became the first universal monarch and due to his profound impact on the country, India came to be known as "*Bharatavarsha*", i.e. the land of Bharata.[1]

Bahubali was given the kingdom of 'Asmaka' from South India which he ruled from its capital seat at Podanapura. In this way after dividing his kingdom among his sons, Lord Rishabhadeva retired to the Himalayas and adopted the Jaina ascetic way of life to teach mankind the path of salvation.[2]

THE LEGENDARY ACCOUNT OF BAHUBALI

The three status represent Vahurali or Bhujavali or Bahubali, also known as Gommatesvara, who was the son of Adijina Rishabhanatha, the first *Tirthankara* of the Jainas. Rishabhadeva, according to tradition, was a king, and had two wives, Nanda (some

say Sumangala) and Sunanda. Nanda or Sumangala gave birth to the twins, Bharata and Brahmi, a boy and a girl, the former of whom was placed on the throne by Rishabhadeva, when he retired to seek absolute knowledge. Bahubali and his sister Sundari were born of Sunanda, and the former ascended the throne of Taksa-sila (modern Taxila), when his father distributed his kingdom among his sons. Bharata had possession of a wonderful chakra (discus), which could not be withstood by any warrior in flight. With the help of this chakra, Bharata conquerred the earth and returned to his capital. But the discus would not enter the capital (or, according to another account, the armoury). Bharata then took this as a sign that there was still another territory on earth which had not been conquerred by him, and, after reflection came to the conclusion that there was only the kingdom of Taka-şila, ruled by his brother, Bahubali, which had not been subdued by him.[3]

Bharata, then declared war on his brother at Podanapura. In the terrible fight between Bharat and Bahubali, when both the armies were about to attack one another, the ministers of both the brothers stepped forward, prayed to their lords not to fight and said, "O Lords, both of you are divine personalities and your bodies are invulnerable, why should these innocent soldiers be massacred and driven to the saws of death? you may kindly decide your superiority by a dual-combat." Ultimately the spirit of *Ahimsa*, i.e. non-

violence, triumphed over 'Himsa', i.e. violence, and both the contending brothers Bharata and Bahubali, who were also naturally averse to any form of injury to any life, agreed to decide their question by three methods of righteous fight, viz.

(1) Drishti-yuddha-looking at each other without winking

(2) Jal-yuddha-throwing water on each other's face and

(3) Malla-yuddha -- wreslting.

In all these three combats Bahubali became victorious and his army shouted with applause. Thereupon Bharata, lost his temper and resorted to his all powerful 'Chakara', with which he strove to kill his brother. But even this 'Chakara', do no harm to Bahubali. Lastly Bahubali pitied his brother's aggressive nature and the selfish ways of the world.[4] That followed, Bahubali was victorious. Even Bahubali, though victorious, suddenly became lost in meditation, thinking of the vanity of this world. Bharata made obeisance to Bahubali and returned to his place, but Bahubali went to the summit of Kailasa mountain, remained standing there (or, according to another account, stood on the very field of battle) in a statusque posture for one year and "the Creepers, wreating round the boughs of the trees on the bunk clung to his neck and crowned his head with their canopy and the blades of Kusa-grass grew between his feet, and he became in appearance like an ant hill." subsequently,

Bahubali obtained absolute knowledge and became one of the *Kevalis*.

In an inscription, however that, Puru was the father of Bahubali and Bharata. Then the inscription goes to say that "Bharata, the son of Purudeva, surrounded by all the Kings conquerred by him erected in glee, an image, representing the victorious Bahubali Kevali, which was 525 bows in height, near Podanapura. After a long time, innumerable Kukutasarpa (dragons having the body of a fowl and the head and neck of a snake) terrifying the world, grew up in the place surrounding (the image of) that Jina, for which the image became known as Kukkutesvara.[5]

According to the another traditional account of Gommata is given in an inscription of poet Boppana of (1180 A.D.) and is repeated with some additional and various in the details in several literary works such as the *Bhujabalisataka, Bhujabali-Charite*, etc.

The particulars mentioned about Gommata in the inscription are that he was the son of Purudeva, the first *Tirthankara*, and the younger brother of Bharata and that his name was Bahubali. In a struggle for the empire between the brothers, Bahubali won, but generously handed over the kingdom of the earth to the defeated elder brother and retired from the world in order to do peance. He thus became a 'Kevali', attained such eminence by his victory over

Karma that Bharata erected at Paudanapura an image in his form. In course of time the region around the image became infested with innumerable Kukkata Sarpas or Cockatrices. The image afterwards became visible to all but the initiated.

But ChamundaRaya having heard a description of it, set out with the desire of seeing it. Finding that the journey was beyond his power, he resolved to erect such an image himself at SravanBelgola. an arrow shot by him from Chandragiri, struck a boulder on Indragiri, which appeared to him in the form of Gommata. With the great effort ChamundaRaya succeeded in getting this statue made under the supervision of the monk Arishtanemi. The literary works mentioned above support this tradition but differ only in minor details.[6]

THE LEGENDARY ACCOUNTS OF THE ESTABLISHMENT OF THE IMAGE BY CHAMUNDARAYA

The knowledge of this colossal image of Bahubali erected by Emperor Bharata at Padanapura created an intense desire in the mind of devoted ChamundaRaya. As a result, ChamundaRaya set out in search of it. But on this way at SravanBelgola he was informed in a dream that the journey was beyond his power owing to the distance and inaccessibility of the region, and that the same image of Bahubali would manifest itself on the larger hill at

SravanBelgola by performing a particular feat. Accordingly, ChamundaRaya did the feat, the colossal image of Bahubali became visible on the summit of the Vidhyagiri hill at SravanBelgola.

The account given of Gommatesvara is repeated with some additional and variation in the details in several literary works, composed in Sanskrit and Kannada languages. Such as the *Bhujabali-Sataka*, of about 1550 A.D., by Doddaiya of Piriyapattana, the *Bhujabali-Charite* of 1614 A.D., by Panchabana of SravanBelgola, the *Gommatesvara-Charite* of about 1780 A.D., by Anantakavi, the *Rajavalikathe*, of 1838 A.D., by Devachandra and the *Sthalapurana* of SravanBelgola.[7]

THE STORY IN BHUJABALI SATAKA

A well known Kannada poet Panchabana, in his '*Bhujabali-Sataka*" gives the tradition about the image in detail. It states in the city Madhuro (now as Madura) in the Dravida country there was a King, named Rajamalla, who encouraged the spread of Jaina tenets, and was the worshipper of Simhanandi, belonging to the Desiya Gana. His minister was called ChamundaRaja. One day when the King sat with his minister in the royal court, a travelling merchant came there and told them that in the north there is a town called "Podanapur", where there is an image of Bahubali also called Gommata, established by Bharat. Hearing this, the devout

ChamundaRaja resolved to visit the shrine of the image, and going home narrated the talk of his mother, Kalika Devi whereupon she also wished to go with him to that sacred spot. ChamundaRaja then went to his spiritual preceptor, Ajitasena, who revered Simhanandi and made a vow before the latter that he will not drink milk till he sees the image of Bahubali.

Accompanied by Nemichandra, his mother and numerous soldiers and attendants, ChamundaRaja started on his pilgrimage and reached the Vindhyagiri at SravanBelgola. In the night, the Jaina Goddess Kusmandini (the yakshi of twenty second *Tirthankara*) appeared in a dream to ChamundaRaja, Nemichandra and Kalika, and told them that it was very difficult to go to Podanpur but on that hill there is an image of Bahubali, formerly established by Ravana, which will be visible, if the hill be cleft by a golden arrow. According to the dream, on the next morning, ChamundaRaja stood on the hill with his face towards the South and let loose a golden arrow from his bow. Immediately the mountain was cleft in twin, and an image of Bahubali became visible. ChamundaRaja then established and consecrated the image and granted lands for the worship of this image. When King Rajamalla heard of this affair, he conferred the title of "Raya" on ChamundaRaja and granted further lands for the regular worship of the image.[8]

The Story in Gommatesvara Charite -

Further, the 'Gommatesvara Charite' of Ananta-kavi tells us that on ChamundaRaya shooting arrows the image of Gommata revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated.[9]

The Story in Sthala-purana -

Moreover, according to *'Sthala-purana'* also, the image of Bahubali was already in existence at SravanBelgola. It states that ChamundaRaya, king of Dakshina Madhura and the descendant of Jaina kshetri Pandu, set out with his family, escorted by an army of infantry, cavalry, elephants and charriots with a view of visiting to god Gommatesvara (500 bilu high) at Podanapura and 1254 other gods in the smaller temples scattered throughout the surrounding country. Enroute, he came to 'SravanBelgola Kshetra' having heard a good deal about the god Gommatesvara (18' bilu high) he repaired the ruin temples and among other ceremonies had that of sprinkind the god performed. He appointed Siddhacharya as Guru of Matha, to conduct the daily, monthly, annual and other processions. He established in the Matha, a chattra where food, medicine, and education were provided for pilgrims for this purpose villages, giving an annual revenue of 1,96,000 pagodas, were made over to the temple.[10]

The Story in Rajavali-kathe -

On the same lines in a Kannada work 'Rajavali-kathe', written by Devachandra in 1838 A.D. It states that, ChamundaRaja was a feudatory of king Rajamalla. His mother learnt from Adi-purana, when this work was being read to her, that in Podanapura there was an image of Bahubali. Thereupon she set out with her son to see this image. But on her way on the hill where Bahubali Swami died, she dreamt one night that Padmavati appeared to her and said that, there is an image of Bahubali on that hill, covered by stones, which was formerly worshipped by Rama and Ravana and also by the letter's wife Mandodari. On the next morning an arrow was shot and the image of Bahubali became visible.[11]

CHAMUNDARAYA AND GANGA DYNASTY

Just as the benevolent kings of various dynasties that ruled over different areas of Karnataka from the ancient times generously extended their royal patronage for the proper upkeep and adequate maintenance of the holy place of SravanBelgola. Similarly their Chief Ministers and Military Generals also took personal and special interest, not only in giving sufficient protection of SravanBelgola in the days of turmoil and disturbances but also in continuously enhancing the sanctity and importance of SravanBelgola by incessantly making varied and rich contributions of an enduring nature.

Among such noteworthy, the Chief Ministers and Military Generals of Karnataka, Sivamara, Marasimha (II) and ChamundaRaya of the Ganga dynasty, GangRaja and HullaRaja of the Hoysala empire stand out very prominently in the history of SravanBelgola and in the promotion of Jaina religion.[12]

SIVAMARA OF GANGA DYNASTY -

Among the ancient royal dynasties of India, the Gangas of the west were devoted followers of Jainism. There is a tradition that a Jaina Acharya, named Simhanandi, belonging to the Nandigana, helped Sivamara, the first King of the Ganga dynasty, to rise to the throne. In one inscription we find the fact that Sivamara Kongunivarma was the disciple of Simhanandi, and in another that the race of the Gangas prospered through the sage Simhanandi. It is therefore no wonder that we shall find in Jaina works verses to the effect that, the Ganga Kings worship the feet of Simhanandi, or that a dynasty which owed its origin to the help of Jaina Acharya should be staunch to the Jaina religion. There are records which establish beyond doubt that the Kings of the Ganga dynasty were the promoters and protectors of Jainism. Numerous inscriptions, dating from the 4th to the 12th century A.D., testify to the building of Jaina temples, consecration of Jaina images of worship, hollowing out caves for Jaina ascetics and grants to Jaina Acharya by the rulers of the Ganga dynasty.[13]

MARASIMHA (II) OF GANGA DYNASTY (961-974 A.D.) -

In this dynasty there was a King, named Marasimha (II), mentioned in the inscriptions as Dharma-Maharajadhiraja Satyavaka Kongunivarma Padmanandi Marasimha. The reign of this King was conspicuous by great and decisive victories over the cheras, the cholas, the Pandyas and the Pallavas of the Nolambadi country. The most notable success of Marasimha (II) against his enemies, was the Vajjala-deva, and his most terrible fights were brought at Gonur and Uchchangi faithful to the doctrines of Jainism, this great King after a glorious reign, abdicated his throne and gave up his life by a three days fast, in the presence of his spiritual preceptor, the great Ajitasena, at Bankapur, in the Dharwar district. The epitaph of Marasimha (II) in contained in the inscription engraved on the four sides of the base of the pillar known as Kuge Brahmadeva khambha, near the entrance to the temples on Chandragiri hill at SravanBelgola (Mysore). Though this inscription in without date, the year of the death of Marasimha (II) is inferred from another inscription to be 975 A.D.[14]

CHAMUNDARAYA

No single individual could be given credit for building SravanBelgola, for it is built over a millennium and half by a number of pious, saints, rulers, chieftains, merchants, artists, scribes

and pilgrims. The men who contributed materially to strengthen and enhance its spiritual, artistic and historical value are, however, recognised as early as the 12th century. Among them :

1) ChamundaRaya (974-984 A.D.)

2) GangaRaja (1108-1142 A.D.)

3) Hullaraya (1142-1173 A.D.)

are considered to be the greatest.[15]

Among these three benefactors of Jaina religion, however, the contributions of ChamundaRaya are by far at the most outstanding, inspiring and lasting nature. By his rich personal accomplishments and varied achievements in different fields ChamudaRaya has made a permanent mark and there is hardly any other personality of his stature and competence in the history of Karnataka.[16]

ChamundaRaya has emerged into the light, history of Karnataka as a faithful minister, a loyal General, a profound scholar and a great patron of Jainism.

Dr. B.A. Saltore refers to the pre-eminent position of ChamundaRaya in the following terms. "The first great name in the constellation of brilliant Jaina Generals, we meet with, is that of ChamundaRaya, popularly known as Raya. A braver soldier, a more devout Jaina, and a more honest man than ChamundaRaya, Karnataka had never seen.[17]

ChamundaRaya was born to Mahabalayya and Kalaladevi, and form his wife Ajitadevi, he got a son named Jinadevana. If a record 1090 A.D. of Kuradahalli (Hassan Dt.) was issued by this person, we have to assume that he had two other sons named Madiraja and Ellappayya. His teachers were saints Ajitasena and Nemichandra. A lady named Puliappa, who died at Vijayamangalam (Coimbatore Dt.) is believed to be his younger sister.[18] ChamundaRaya was a great scholar as a soldier. In 978 A.D., he composed the TrisasthiSalaka mahapuranam, a work on the life of the twenty four *Tirthankaras* . He was the first to introduce in Kannada what had been earlier written in Sanskrit under the title of Mahapuranam. His is one of the two earliest prose works in the language. He is also credited with the Kannada translation of Nemichandra Siddhanta Cakravarti's GommataSara, a summary of Dhavala and Jayadhavala in prakrit. He also patronised Ranna and Nagavarma, poets who earned a lasting place in the history of Kannada literature.[18]

The place held by ChamundaRaya in Indian history is also unrivalled. The colossal and an orinate pillar on the large hill, a granite Dravidan structure on the small hill, are among the celebrated works in the history of Indian art. Thus, in the fields of religion, literature and art.

ChamundaRaya acquired a niche in the temple of fame. Because of these multiple achievements he is deservedly called Samyuktaratnakara, caucabharana satya-yudhisthira.

If ChamundaRaya had not consecrated the colossal image of Gommata. SravanBelgola would have been a less attractive centre today than what it has been. A minister under the Gangas of Talakad, he served Marasimha (II) and Rachamalla (IV) (974-999 A.D.), he distinguished himself as a warrior, fighting against the Silaharas, Molambas, Chalukyas and other minor chieftains serving the Gangas, ChamundaRaya served the cause of Rastrakutas as well, for the political interests of these two dynasties were closely inter-connected in the 10th century.[20]

ChamundaRaya A great Jaina minister of Ganga Dynasty :

Krishna III (939-966 A.D.) was the last great Rastrakuta ruler. Between the Rastrakutas and the Gangas, there was at this time not only political alliance, but there were a number of matrimonial alliance also. Krishna III's sister Revaki had married the Ganga King Butuga II (925-960 A.D.) Butuga (II) and Krishna (III) had formed a powerful and invincible military alliance. The cemented their friendship further by marriage alliance. Krishna III's daughter married Butuga II's son Maruladeva. Butuga's daughter

married a son of Krishna (III) and to this pair was born the last Rastrakuta prince Indra Raja.[21]

Butuga's first son Maruladeva, for same reason, did not rule. The second son Marasimha (III) succeeded his father. Marasimha continued the policy of friendship with the Rastrakutas and fought with all their enemies both in the north and in the South of India. He was the last great Ganga ruler. It was under him that ChamundaRaya came to the limelight. ChamundaRaya came from a family of Brahmaksatriyas who were loyal for generations to the Ganga ruling family. His grandfather was Govindamayya. Govindamayya and his younger brother Isvarayya were, it appears, like Bhima and Arjuna. They both served under Marasimha. ChamundaRaya's father Mahabalayya was known as a virtuous and able man.[22]

ChamundaRaya proved his loyalty to his master Marasimha by defeating his two rivals who aspired for the Ganga throne. The first was Chaladanka Ganga and the second Muduracayya. The latter in addition to being a rival of his master had also offended ChamundaRaya by killing his younger brother Nagavarma. Thus with one stroke, he avenged his brother's death as well as saved his master.[23]

He fought along with his master Marasimha against Nolambas. the Nolambas who were ruling in Tumkur, Chitrad and Anantapur districts had opposed the Rastrakutas and incurred the wrath of the Gangas. Marasimha made clean swe the Nolambas, a bit of exaggeration. But they were thorou defeated and in achieving this result ChamundaRaya had a li share. He won a victory over them at Gonur and earned the tit *Viramartanda*; he also defeated Rajaditya, who had the titl "Ranaranga-singha" or "Rana-Rajasimha" and took his hill-fo Uchchangini and bore the title of the defeated king. He def one Vajvala, younger brother of Patalamalla. Vajvala is iden by Hultzch with a local chief ruling in the Chittor region.[24]

Rachamalla II -

After the death of Marasimha II of the Ganga dyn Panchaladeva, fully known as Dharmamaharajadhiraja Satyav Konguni Varma Panchaladeva, ascended the throne and he succeeded by king Rachamalla II, fully known as Dha Maharajadhiraja satya-vakya-Kongunivarma Parma Rachamalla. ChamundaRaja was also the minister of Racham In one inscription "Raya" (i.e. ChamundaRaya), the exc minister of the King Rachamalla II, and in an "ChamundaRaya" second in glory to King Rachamalla. manuscript "ChamundaRaya" having the titles of Raanarangan



Akshaya-Parakrama, Guna-ratna-bhusana, Samyaktva-ratna-Nilya the Mahamatya ChamundaRaya (highest minister) of Rachamalla of the Ganga dynasty, graced by the great sage Simhanandi.[25]

Installation of Bahubali image -

The traditional accounts about the Bahubali image maintain that the image was already there on the Vindhyagiri hill at SravanBelgola, from a giri hill at SravanBelgola from ancient times in a concealed form, that ChamundaRaya came to know about it through divine suggestion and that ChamundaRaya merely discovered the image and started its worship. But this account is not tenable and not accepted by modern historians.

On the summet of the hill stands the image of Gommatesvara in an open court surrounded by a battlemented verandah enshrining image of Jainas saints. This enclosure is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position.

DATE OF GOMMATESVARA -

Inscriptions definitely state that the statue of Gommata was caused to be erected by Chamunda-Raya, the minister of the Ganga King Rajamalla Satyavakya, whose reign began in 974 A.D.[26]

Since according to tradition, the consecration took place during the reign of Rachamalla, the statue must have been erected

between these two dates. But a Kannada work, popularly known as '*ChamundaRaya Purana*' composed in 978 A.D. by ChamundaRaya does not mention the erection of the statue in the long account it gives of the author's achievements. It is, therefore, reasonable to conclude that the image was set up after 978 A.D.

In the absence of more precise information the date of completion of the colossus may be taken as 983 A.D. The traditional date of the consecration of Gommata by ChamundaRaya, given in several literary works however is Sunday, the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava, corresponding to the year 600 of the Kali or Kalkiera, which might correspond to 1028 A.D.[28]

Description of Gommatesvara -

The colossal image of Gommatesvara standing erect on the summit of the large hill is nude and faces north. The shoulders of the image are very broad and the arms hang straight down the sides with the thumbs turned outwards. The waist is small. From the knee downwards, the legs are rather short and thick. The figure has no support above the thighs. Upto that point it is represented as surrounded by ant hills from which emerge serpents and a climbing plant (Madhavi) twines itself round both the legs and arms

terminating at the upper part of the arm in a cluster of berries or flowers.

The pedestal is designed to represent an open lotus. The image is carved in fine-grained light gray granite. It looks as bright and clean as if it had just come from the chisel of the artist. It is probable that this image was cut out of a great for which stood on the spot as it would have been an impossible task to transport a granite mass of such huge size up the oval hill side. The statue of Gommata is more impressive both on account of its position and size than the statutes of Rameses in Egypt and is bigger than any other monolithic statue in the world. Two more colossal images of Gommata are known to exist one at Karkala and the other at Venur, both in the South Canara district.[29] These two images are identical with the SravanBelgola statue in the way in which they are represented, but differ considerably in the delineation of the features. The image of Karkala erected by Virapandya in 1432 A.D., is 41 feet 5 inches high, while that of Venur, erected by Timmaraja of the family of Chamunda at the instance of Charukirti Pandita of Belagola in 1604 A.D. is 35 feet high.[30]

GOMMATA NAME OF THE IMAGE

Though the real name of the ascetic son of Risabhadeva is Bahubali and the image set by Bharata at Podanpur is known as the

image of Lord Bahubali installed by ChamundaRaya at SravanBelgola is generally and popularly known as the image of Lord Gommatesh also called Gommatesvara, Gommata deva, Gommata-prabhu, Gommata-Jina and at times, just Gommata.

There has been a lot of controversy over the origin of the term Gommata, its meaning and appellation. A majority of scholars support the view that the term Gommata meaning good, handsome, benefactor etc. is a local (desi) word, found with a slightly varied form, in the South. Indian languages like Kannada, Talugu, Konkani and Marathi.

Anyway the word 'Gommata' is derived from the Sanskrit word - 'Manmatha' and refers to 'Kamadeva'. Since Bahubali is the first 'Kamadeva' of this age according to Jaina scriptures, and is also 'Manmatha' he popularly became known as "Gommata".[31]

MEASUREMENT OF GOMMATESVARA -

There had been a great curiosity to know the exact dimensions of the colossal image of Gommatesvara. Different estimates of the height of the image of Gommata were given 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. But Mr. Browing, the Chief Commissioner of Mysore, put the height as 57 feet by actual measurement and in his book "Eastern Experiences" he said that "The colossal statue was measured by my

order on the 1st January, 1865 and the height then assigned was 57 feet.[32]

1) **Height -**

Height of foot	:	2.8'
Foot tip to knee	:	15'2"
Foot tip to waist line	:	31'4"
Foot tip to Navel	:	34'1"
Foot tip to neck dine	:	45'10"
Foot tip to neck	:	47'8"
Knee to Waist Line	:	16'2"
Waist Line to Navel	:	2'9"
Navel to Neck Line	:	10'11"
Neck Line to Neck	:	2'8"
Neck to the tip	.	11'10"
Head -		
Length of Arms	:	30'0"
Length of Penis	·	4'0"
Length of Ears	:	5'10"
Length of Nose	:	3'9"
Length of Hands -		
a) Wrist to the tip of the middle finger	:	8'0"
b) Wrist to the Index finger	:	7'0"

c)	Wrist of Thumb	:	5'0"
	Total Height	:	58'8"
2)	Width -		
Face (ear to ear)		:	8'10"
Waist Line		:	9'1"
Shoulder tip to shoulder tip		:	23'9"
Chest (arm-pit to arm-pit)		:	12'8"
Neck (across)		:	6'4"

THE INSCRIPTIONS BELOW THE IMAGE OF GOMMATESVARA AT SRAVANBELGOLA

There are inscriptions on the slabs near the right and left foot of the image of Gommatesvara at SravanBelgola. The inscription on the right hand slab is as follows :

Sri-Chamundarajam medisidam;

Sri Chamundarajan (se) Yv (V)ittan;

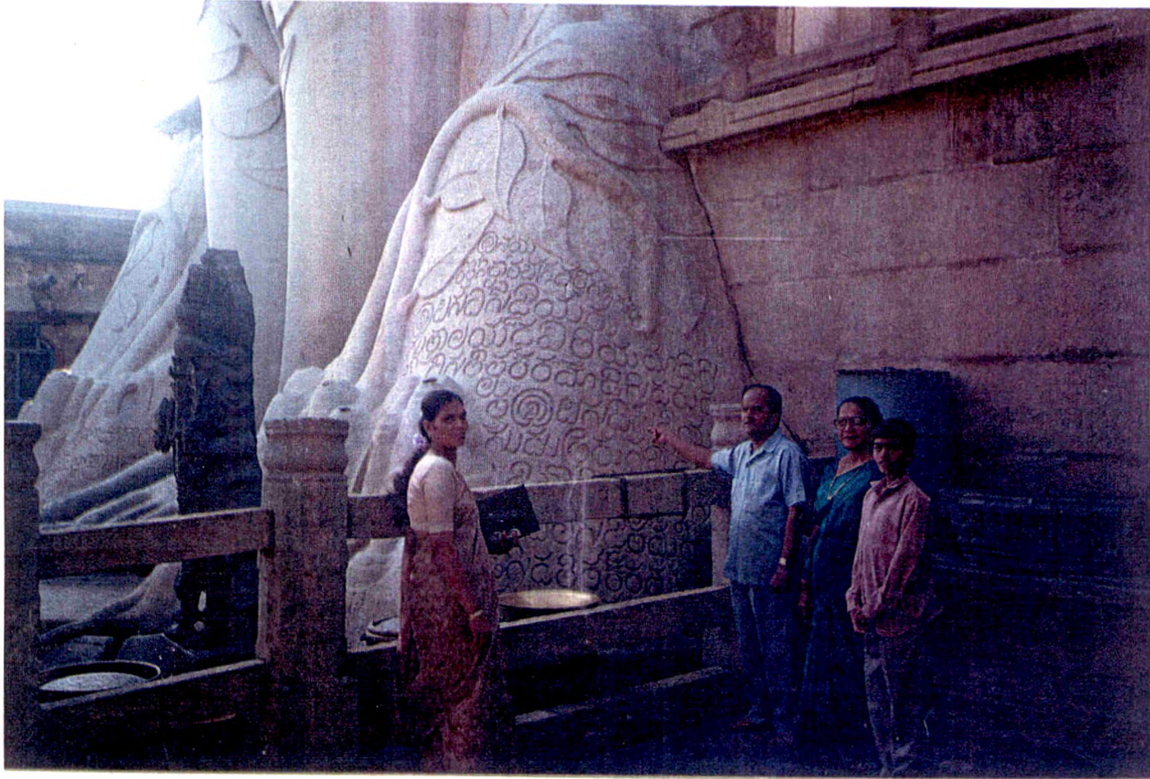
Sri - Gangaraja Suttalayara madisida;

that is to say -

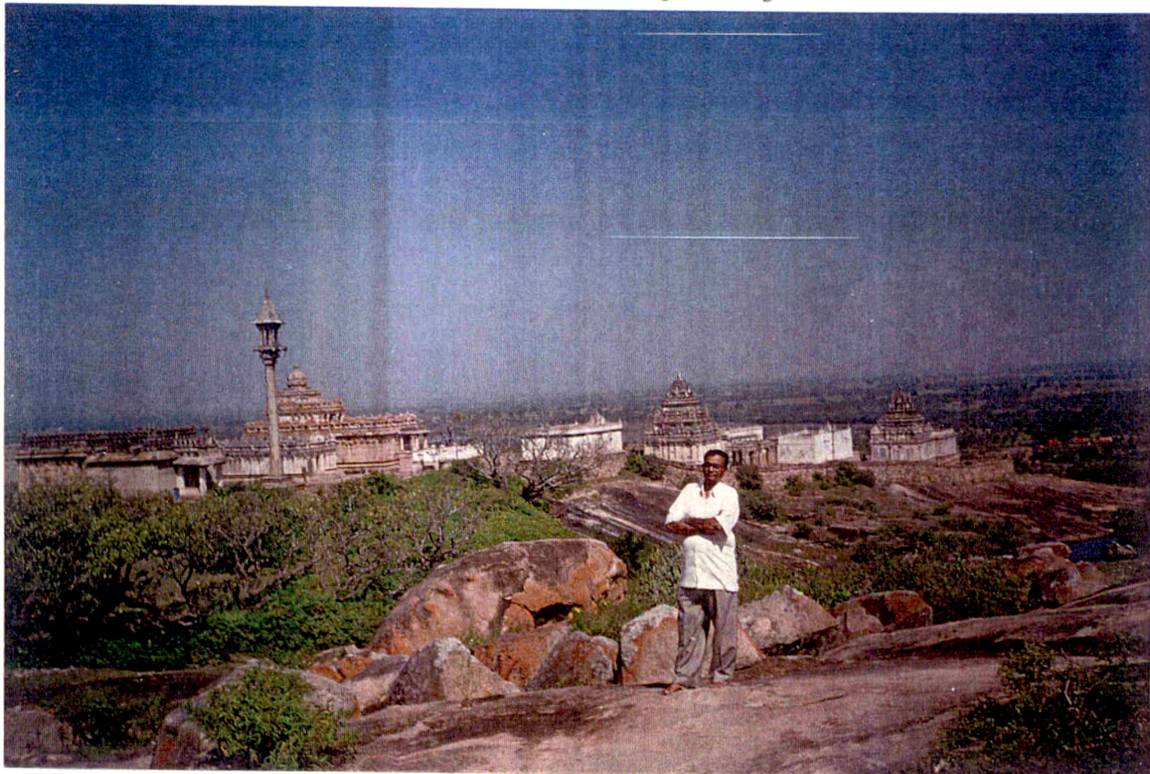
Sri ChamundaRaja caused to be made.

Sri ChamunmdaRaja caused to be made.

Sri GamgaRaja caused the Chityalaya (enclosed) to be made.



Side view inscription near the foot of Lord Bahubali



Bird's eyeview of Chandragiri at SravanBelagola

"The alphabet and language of the first and third lines are canarese. The second line is a Tamil translation of line I and consists of two words of which the first is written in the Grantha and the second in the Vattelutta alphabet.

The first two lines record that ChamundaRaja caused to be made the image at the foot of which the inscription is engraved, and the third line that GangaRaja caused to be made the buildings which surround the image.[34]

THE MARATHI INSCRIPTION ON THE SLAB ON THE LEFT HAND IS AS FOLLOW :

Sri Chamundarajem Karaviyalem

Sri GangaRaje Suttale Karaviyale;

that is to say -

Sri ChamundaRaja caused to be made

Sri GangaRaja caused the Chaityalaya (enclosure) to be made.

"The alphabet is Nagari, and the language is Marathi ... The Marathi language was perhaps adopted for the benefit of Jain pilgrims from the Maratha country."[35]

In this inscriptions mentioned above, beginning with that on the left. From the identical type used in both the lines, the inscription, on the left hand slab is supposed to be engraved during

the reign of Ganga-Raja when he erected the building round the image of Gommatesvara established by ChamundaRaya. It is all the more probable, as the inscription on the left is nothing but a repetition of that on the right in a different language.[36]

THE ART OF GOMMATA -

The labour bestowed on this image is really astonishing and the image is on the whole a very successful master piece of sculpture. The best part of the image is its face, its wonderful contemplative expression touched with a faint smile with which Gommata gazes out on the struggling world. The spirit of Jaina renunciation, while its stiff and erect posture suggests perfect self-control. The benigh smile on the face shows the inward bliss and sympathy for the suffering world. Inspite of its slight anatomical defects, the image looks majestic and impressive. Fergusson says "Nothing grander or more imposing exists anywhere out of Egypt and even there no known statue surpassed it in height."[37]

The majesty and the beauty of this great image has led many Kannada poets, old and new, to sing their praises of it in beautiful poetry. From the terrace around the Gommata image a wonderful sight meets the eye on all sides extending over a radius of about forty miles. On a clear day many well-known places can be identified through field glasses. This scared place assumes an

indescribable charm at down, at sunset, by moonlight and in the darkness of a starlit night.[38]

ROYAL PATRONAGE TO SRAVANBELGOLA -

The golden period of Jainism was attained during the later half of Ganga rule in Karnataka. Some of the later Gangas themselves were Jains and almost all the Ganga Kings were patrons of Jainism. In course of time Jainism became popular as a result of the proselytising zeal of the Jain acharyas who moved from place to place their religion and this was an important reason for Jainism taking deep roots in the South. The spread of Jainism was greatly promoted by a number of Jaina teachers such as Samanthabhadra, Akalanka, Pujyapada, Jinasena, Srivijaya, Ajitasena, an important role in the Jaina Sangha of South India.

It is mentioned in the SravanBelgola inscription that Akalanka was such with folded hands. Akalanka's successor Vidyanandi is styled as the master of the Jaina doctrine Syadvada Vidyapati.[35]

Further Jainism received consistent patronage from the rulers of the South. Some of the Kings of the Gangas, the Rastrakuta the Kalachuri, and the Hoysala dynasties professed Jainism. There must have been a considerable number of Jains in Karnataka at the time when Gangas established their power.

It is a matter of great interest to enquire whether the early Ganga monarchs professed Jainism or not, but many of the scholars have accepted the view expressed in the later inscriptions of the Gangas that Jainism was the state religion from the time of Kongunivarma (I). The early Gangas were Jains, although as tolerant monarchs they bestowed liberal grants to Jaina gurus and temples. On the other hand ever since the advent of Jainism in South India, it was slowly gaining ground and attracting the attention of all classes of people. The credit for this must go to the Jaina gurus, who performed a difficult task. They were responsible for securing royal patronage and almost all the Ganga monarchs encouraged Jainism and made liberal grants. The Jaina Guru won the support of the provincial governors, the feudal lords and military commanders.

The construction of various basadis and the installation of image indicate that Jainism was taking deep roots in Gangavadi. Particularly in the later phase from the 9th century onwards, it made rapid strides and became the state religion.[40]

The masses were attracted by the offer of basic needs such as food, clothing and shelter. The great Jaina teachers appealed to the wealthy sections of the society to bestow grants liberally and out of these generous grants that came from the King and rich people, the

Jaina teachers managed to remove the economic distress of those who accepted Jainism.

We have numerous inscriptions to show that the Ganga monarchs made very liberal grants for such purpose. Kanganivarma (I) is supposed to have established a chaityalaya at Mandali near Shimoga.[41] According to the Mahamangala Copper plates Tadangala Madhava made a grant to the Arhat temple, of wet land under the big tank, and the Kumarapura village. According to the Mercara copper plates Avinita is supposed to have made a gift to Chandanandi Bhattara and presented the village of Badhanaguppe to Srivijaya Jina temple of Talavananagara, together with twelve Khandukas of land.[42] From these and numerous other inscriptions it is quite clear that there was considerable Jaina population in Karnataka at the time of Gangas established their power. There were quite a few important centres of Jainism in South such as SravanBelgola, Humcha, Karkala and Moodabidri.

The Ganga rulers continued the tradition of patronising Jainism Durvinita is said to have built a[43] basadi at Kogali in Bellary district.[43] He regarded the famous Jaina divine Pujyapada as his teacher. His son Mushkara constructed the Mokkara basadi which was a Jaina temple in Bellary district.[44]

Sivamara (I) continued the tradition of promoting Jains in Gangavadi and gifting lands to them, when we come to the rule of Sivamara (II) son of Sripurusha, the position of Jainism was further strengthened. We regard that Sivamara was not only a patron of Jainism but also professed Jainism as his personal faith. He built a basadi on the smaller hill of SravanBelgola. The Ganga monarchs from Sivamara (II) change their faith and accepted Jainism as their personal creed. From the time of Sivamara (II) to the end of the dynasty the Ganga monarchs were all staunch followers of Jainism. One of them was the impact of the Rastrakuta policy on the Gangas. Sivamara (II) himself was under the custody of the Rastrakutas for some time. This was a very opportune moment for him to be acquainted and impressed by the Jaina creed.[45] He must have been in contact with numerous Jaina saints, scholars, poets and philosophers who must have brought about a change in him. Inscriptions mention the names of Simhanandi, Vakragriva, Viradeva, Jinasena, Toranacharya, Prabhanandi and other teachers were greatly instrumental in popularising Jainism.

The rulers followed Sivamara (II), namely Rajamalla (I), Nitimarga (III). Rajamalla (IV) and Rakkasa Ganga all adopted Jainism were not only well versed in Jaina philosophy but were also men of great piety.[46]

The Ganga King Sivamara (II) built the Sivamara basadi at SravanBelgola in 810 A.D. About the same time, the younger brother of Sivamara (II), also gave specified land to the koil basadi. The same basadi received land from the inhabitants of three villages.[47] They built basadis, monastries and manasthambas. Rajamalla (II), the successor of Sivamara (II) took keen interest both in the construction of Jains basadis and also cave temples for the Jains.[48]

Marasimha (III) was equally a great supporter of Jainism. The Kugebrahmadeva inscription near SravanBelgola give us detailed account of Marasimha as the follower of a particular Jaina doctrine, known as the Syadavada doctrine. Marasimha constructed Jaina Manasthambha on the Chandragiri hill. The record states that he observed the vow of Sallekhana in the presence of his religious preceptor Ajitasena and died three days later.[49]

Rajamalla IV (974-984 A.D.) - Marasimha's son and successor Rajamalla (IV) continued the royal patronage to Jainism, he was also devout Jaina - A mutilated stone inscription found in Angadi in Mudigere taluk relates that his religious preceptor was Vajrapani, who belonged to Mulasanga.[50]

The period of Rajamall (IV) is very noteworthy in the history of Jainism. Rajamalla called a moon of the ocean - the Jina

dharma[51]. This was also the period of his great minister ChamundaRaya, who was responsible for the installation of the Gommata statue at SravanBelgola. He was also the author of work called ChamundaRaya purana. He constructed the ChamundaRäya basadi at SravanBelgola. His preceptor Nemichandra wrote a classic on Jain doctrine called *Dravyasangraha*. According to the ChamundaRaya puran, its author never attered untruth even in Jest. He practised the principles of Jainism so scrupulously that he received the title of Satyayudhistra. In short, he was the very embodiment of a very true follower of Jina, and he well deserved the title conferred on him. Gunratnabhushana and Kavivijanasekhara.[52]

Another preceptor of ChamundaRaya was the celebrated Ajitasena. Both Ajitasena and Nemichandra Sidharta were responsible for shaping the character of ChamundaRaya. In an inscription of 1159 A.D. gives us a hint as to the importance of ChamundaRaya as a devout Jain. It says that this Raya alone could truly be called a firm promoter of Jaina dharma.[53] His endowments for the cause of Jainism have been numerous. A part from the statue of Gommatesvara, he installed pillar on Chandragiri. We have already noted under political history the reasons which prompted him to install the statue of SravanBelgola.

ChamundaRaya's younger sister, Pallavva, died by observing the Jina rite of Sallekhana. She died in the Chandranatha basadi at

Vijaymangalam, Coimbatore district.[54] Ganga-Raja is described as a hundred fold more fortunate than the former Raya of the Gangas, that is ChamundaRaya refers to visitor Subhakarayya who, it says, was the accountant of Rachamalla-Deva, probably King Rachamalla (IV). The last record to be noticed under this head is which refers to the erection of a Jain temple at Belagola by Jinadevana, son of ChamundaRaya and lay disciple of Ajitasena. Ajitasena was also the guru of ChamundaRaya, Ajitasena and he also built a temple at SravanBelgola.[55]

It was on the Chandragiri hill at SravanBelgola that ChamundaRaya erected in 982 A.D. a magnificent temple containing the image of 22nd Jaina *Tirthankara*, Neminatha. Subsequently, the upper storey of the building was added by Jinadeva son of ChamundaRaya and an image of the 23rd Jaina *Tirthankara*. Parshvanatha was installed in it in the year 995 A.D. Both the storeys give a fine idea of the beautiful architecture of that age.

After a very hectic and eventful career ChamundaRaya died by about 990 A.D., during reign of the Ganga monarch Rakkasa-Ganga, the successor of Rajamalla (IV). It was unfortunate that ChamundaRaya had to leave this world only after 9 years of his making outstanding contribution to world culture, that is, the installation of the colossal image of Gommatesvara in the year 981 A.D. But it is pertinent to note that ChamundaRaya's dedicated

service to the cause of Jaina religion did not go in vain. ChamundaRaya's monumental works provided continuous inspiration for centuries. As a result we find that renowned Military Generals and Chief Ministers like Ganga-Raja and Hulla-Raja of the Hoysala Empire continued with zeal work of ChamundaRaya during the 12th century.[56]

Ganga-Raja -

Ganga-Raja, also known as Ganga, Gangana and Gangauypa, was Military General and Chief Minister of the Hoysala monarch Vishnuvardhana (1090-1152 AD.) Gangaraya or GangaRaja was probably a scion of the Gangas of Talakad. His place in Jaina history is second only to that of Chamundaraya.[57]

From the time of his great grandfather Nagavarma, who belonged to Kaundinya Gotra of the Brahmana varna, the observance of Jaina religion was an established family tradition, GangaRaja's father Echa, who worked as General and Minister of Hoysala King Nripukama, was a devout Jaina and a disciple of saint Kanaka-nandi of Mallur in Coorg area. Similarly, Pochaladevi, the mother of GangaRaja was a staunch follower of Jainism, she made several religious endowments at SravanBelgola and other places and ultimately left this world in 1121 A.D., by the Jaina rite of 'Sallekhana', on the same lines General GangaRaja and his talented

wife Lakshmi-Devi continued their patronage to Jainism under the guidance of their saint preceptor- Subha-Chandra Siddhanatha-deva.[58] He had a two brothers among whom one was Bommanayya. As a warrior, he was responsible for liberating the Hoysala from the Chalukya overlordship and for wresting Talakad from the Colas. His heroic career earned several titles for him among which drohagharatta (a mile stone to traitors) is one.[59]

In addition to his military successes and benevolent administration, GangaRaja has to his credit a number of religious activities which greatly increased the importance of SravanBelgola as a sacred place. In this respect GangaRaja is very favourably compared with ChamundaRaya in an inscription at SravanBelgola.[60]

Vishnuvardhana was so pleased with the military achievements to his general that he granted all that Gangaraya needed to maintain the basadis at SravanBelgola. It is during this time that Belagola grew into a town, and the temples of this centre attained an institutional status.

Besides laying the foundations of the present town of SravanBelgola and of Jinanathapura. Gangaraya and members of his family were responsible for the Kattle basadi, Sasana basadi, Eradukatte basadi and Shantinatha basadi, on the small hill; the Gommata enclosure on the large hill, the Aregal basadi at

Jinanathapura and several others at Dorasamudra, Kambadahalli etc. They were also responsible for securing rich endowments and village grants form the ruling kings.[61]

GangaRaja made the following major contributions in the religious field of SravanBelgola.

Construction of enclosure around Gommata image :

GangaRaja built a heavy wall at some distance around the colossal image of Gommatesvara. This high solid wall built in 1117 A.D. has made the area around the image on the Vindhyagiri hill into a compact enclosure. By this wall the overall impressiveness of the image from a long distance is reduced to some extent. But it appears that the marvellous image of Gommatesvara needed such protection from the attacks of sectarian fanatics.[62]

Grant of village Govindavadi -

In an inscription Nos. 240, 251 and 397, it is stated that GangaRaja, after his victory over the chola feudatories at Talakad, obtained as a boon from the King Vishnuvardhana the village of Govindavadi and granted it for the worship of Gommatesvara.[63]

Erection of Sasana basadi -

It is recorded in an inscription No. 74 that GangaRaja erected the Jina temple, Indirakulagrha, now known as the Sasana basadi due to the inscription set up conspicuously at its entrance. The

temple was built in 1117 A.D., in the middle of the temple sector area on the Chandragiri hill.[64]

Erection of the Kattale-basadi -

It is recorded in inscription No. 70 that GangaRaja erected this temple for his mother Pochala-Devi. This temple is dedicated to Adinatha, the 1st *Tirthankara*, but it is popularly known as the Kattle-basadi, i.e. the temple of darkness, due to lack of sufficient light in the temple. The temple was built in 1118 A.D. in the middle of the temple sector area on the Chandragiri hill.[65]

Foundation of village-Jinanathapura -

GangaRaja founded a new village at a distance of about one mile to the north of SravanBelgola and named it as 'Jinanthapura' in the year 1117 A.D. The village became famous for its beautiful Shantinatha basadi erected round about 1200 A.D. by Rachimayya, who was the minister to Hoysala King Ballala II (1173-1220 A.D.).

Grant of village Parama -

GangaRaja asked for and obtained from the King the village of Parama and granted it to the Jina temples erected by his mother Pochala-devi and his wife Lakshmi devi. Above information given the inscription No. 73 and 125 at SravanBelgola.[66]

Help in erecting Eradukatte-basadi -

Inscription No. 130 states that LakshmiDevi, the wife of GangaRaja and a lay disciple of Subhachandra caused the Jina temple now known as the Eradukatte basadi to be built in 1118 A.D. The temple is said to belong to the Pustaka-gachcha of the Desiya-gana of the Mula-sanga. The inscription further describes Lakshmi-Devi as Chelana in the worship of Jina, and as the lady of policy in business and the lady of victory in battle to GangaRaja. This temple is dedicated to Adinatha, the 1st *Tirthankara*, but is popularly known as Eradukatte-basadi on account of the two stairs in the east and west of the approach to it. The temple is situated on the eastern side of the temple sector area on the Chandragiri hill.[67]

Help in erecting Shantinatha temple -

GangaRaja encouraged his son General Boppanna to build a temple at Kambad Halli, a village situated at 11 miles away from SravanBelgola. Accordingly Boppanna built the temple and dedicated it to Shantinatha, the 16th *Tirthankara*. The temple is popularly known as the Shantisvara basadi and it is thought that its construction work must have been completed after the death of GangaRaja.[68]

Help in the erection of a temple at Sanehalli -

Due to encouragement of GangaRaja, Jakkimavve, the wife of his elder brother, built three miles from SravanBelgola. Since the temple is known as 'Hale basadi' i.e. old temple.[69]

If it were not for Gangaraya and members of his family, great saints and pious Jains would not have received the nisidhi memorials, and SravanBelgola would not have been enriched with as many ponds and tanks as are seen at present. Gangaraya renovated all the temples built by his predecessors, he also ensured endowments for the maintenance of every one of these. Because of this, he was considered hundred fold greater and blessed than ChamundaRaya.

When GangaRaja died in 1133 A.D. he was honoured by his son with two temples; one at Halebid and another at Kambadahalli. Both temples were called Drohagharatta basadis, after the title of Gangaraya.[70]

Hulla-Raya -

Hullaraya, a minister under the Hoysalas, is acclaimed in a record as the greatest of the Jains after ChamundaRaya and Gangaraya. This is substantiated by his contribution to SravanBelgola.

GangaRaja's tradition of extending support to Jaina religion was ably continued by Military General and Chief Minister HullaRaja of Hoysala King Narasimha I (1152-1173) A.D. Minister Hulla-Raja also known as Hulla, Hullappa or Hullamayya, had unique distinction to serve in this high office to three Hoysala kings in succession. Hulla-Raja started his service as a minister under King Vishnuvardhana 1090-1152 A.D. became Chief Minister under King Narasimha I (1152-1173) A.D. and continued to work in that capacity under King Ballala II (1173-1220) A.D. as bhandari (treasurer) and MahaPradhani (Minister).[71]

HullaRaja belonged to a devout Jaina family. He was a lay, disciple of saint Nayakirti Siddhanta-Deva and devotee of Mahamandalacharya Deva-kirti. Like ChamundaRaya and GangaRaya, Hullaraya also worked strenuously as a promoter of Jaina-faith. Hullaraja's major contributions to Jaina religion as given in Inscription Dharwar, Raichur and SravanBelgola.[72]

Hullaraya renovated and beautified two basadis at Bankapura (Dharwar Dist.), another at Kellangere, besides making a lavish gift at Kopana (Koppal in the Raichur Dist.). He was the earliest to build a basadi 1159 A.D. in the town of SravanBelgola and it is to this day, the largest of the structures in the centre. Dedicated to the twenty fourth *Tirthankaras* the patron called it CaturvimSati *Tirthankara* basadi, but the ruling King who visited it was so much

pleased by the workmanship as to call it Bhavyacudamuni. HullaRaja was also responsible for establishing the first settlement of Jains in the town. Two strongly built Jaina dwellings which he put up near the Bhandara basadi, probably became the basis of the later monastic institution.

He erected a memorial in honour of his guru Devakirti - Panditadeva on the small hill, (now in the *'Mahanavami Mantap'*) and an alms-house at Jinanathapura. In appreciation of his services to the kingdom. King Narasimha (I) and Ballala (II) granted him as many as three villages, (named Savaneri, Kaggere and Bekka) which he gave away for the maintenance of the basadi is at Belagola. He is one of those responsible for the establishment of a large tank, called Singa Samudra then, and Bekka-tank now. It was probably because of him that Hoysala King Narasimha (I) personally visited SravanBelgola in about 1159 A.D.[73]

Thus this trinity of ministers, ChamundaRaya, GangaRaja and HullaRaja enriched the old traditions of SravanBelgola by their valuable and lasting contributions.

The Rastrakutas -

The Rastrakutas were a great power in South India for more than two centuries and like the Gangas of Talakad. They were zealous patrons of Jainism; Jaina literature, in particular, had is

golden age under their patronage. The Gangas had set up this tradition before the Rastrakutas rose to the power, and the Chalukyas, who were another important dynasty sandwitched almost between the Gangas and the Rastrakutas, were also inclined to patronise Jainism. Although they were votaries of the vedic religion, they were greatly increased in Jainism and supported it with a big heart.

The period from 754 A.D. to 974 A.D. is considered as the age of Rastrakutas in the Deccan. The rulers had embraced Jain religion as their personal faith and had bestowed liberal patronage.[74]

The most famous Rastrakuta King was the Amoghavarsha Nripatuga (814-878 A.D.). Although involved in wars almost incessantly, he was by inclinationa pacifist, he was more scholarly than militantm, an author by choice and a warrior by necessity. His "*Kavirajamarga*", one of the oldest Kannada work available today, is a work on poetics and is a master piece on the subject. He also wrote in Sanskrit a book entitled, "*PrashnotaraRatnawali*" dealing with Jain ethics.[75] He was one of the most prominent Jain rulers. The credit of establishing the new capital Manyakheta, a centre of rich antiquary, is attributed to him. The most prominent Jain Acharyas Prabhachandra and Jinasena were his preceptors, while Virasena, Mahavira, Gunbhadra, Sakatayana were the intellectuals who added boon to the political glory of their eminent ruler.

Amoghavarahs was known for his scholarship and political idealism.[76]

Krishna II (878-914 A.D.) Son and succession of Amoghavarsha, was highly inspired to follow his father's policy. Renowned Acharya Gunbhadra was his preceptor. Lokaditya son of General Banksena, a Jain by faith was his courangous Southern Governor and supporter.

Krishna III (939-967 A.D.) witnessed further expansion of the political authority of the Rastrakutas. Bharat and his son Nanne were his great Jain Ministers and Generals : Jain religion also had enjoyed a great period of ascendancy during this period.[77]

King Indra IV (973-987 A.D.), the last monarch of Rastrakuta dynasty was also a patron of Jainism and a great warrior as seen from the various titles applied to him. When the Rastrakuta power was waning owing to a quick succession of weak rulers, the Ganga King Narasimha had to interfere in getting the crown to Indra (IV), his nephew and the last ruler of the Rashtrakuta Indra (IV) died at SravanBelgola in 987 A.D. observing Sallekhana. He is bestowed with lavish praise for he never uttered falsehood, and is highly honoured as a believer in the doctrines of Jina Mahavira.[78]

The prashasti of Uttarpurana refers to prominent Acharyas, Virasena, Jinasena, Sadakarma, Dasharatha, Gunbhadra and

Lokasena of Senagana. Acharya Ajitasena inspired his disciple ChamundaRaya, the great minister of successive Ganga rulers Marasimha (II). Rachamalla (VI) and Rachamalla (V) - the feudatory of the Rastrakutas, to cause the erection of the monolithic statue of Gommata at SravanBelgola in 981 A.D.

These Jain Acharyas evidently molded the character career of the many kings, Generals Akalankadeva, the celebrate logician, disputant and rhetorician in the court of Subhatunga, who is identified as Krishna I (788 A.D.), Akalanka is said to have hailed from SravanBelgola, Rice opinions that Akalanka belonged to the line of Acharyas of Mallyur Mutt, which was subaltern to SravanBelgola Mutt.[79]

The Hoysalas -

The Hoysalas, whose kingdom included modern Mysore, were staunch Jainas and their rule which spread over a period of more than three centuries 1006-1345 A.D. forms the brightest chapter in the history of Medieval Karnataka. The rulers of the Hoysala dynasty steadfastly followed Jainism and actually patronised it because the very foundation of the Hoysala rule was laid by the efforts of a Jaina ascetic teacher. It is recorded in the inscriptions at SravanBelgola that the Progenitor of the Hoysala dynasty was Sala, an eponymous hero, who was a devout Jaina.

On a certain occasion, we are told, he went to worship at the temple of his family deity at Sosavura. After worship he came to his ascetic teacher, Sudatta Vardhamana, to receive religious instruction. While he was receiving instructions, a fierce tiger came out of the forest and flared at them with rage.[80]

At this he sage said to Sala with reference to the fierce tiger 'Poysala' (i.e. strike it, Sala); and from this circumstance Sala adopted the sage's words as his name, i.e. Poysala or Hoysala, as also the tiger crest. In this way the utterance of the Guru 'Hoy (poy) Sala', itself became the name of the dynasty and this dynasty succeeded in expelling the cholas from Mysore region and in establishing its rule in the 11th century.

Thus just as the great Jaina Saint Acharya Simhanandi helped in establishing the Ganga kingdom in the 4th century A.D. and used to give advice to Kongunivarman (I), the first Ganga king, similarly the renowned and politically conscious Jaina saint Acharya Sudatta guided the foundation of the Hoysala kingdom in the 11th century A.D. and took a prominent part in the administration of the Hoysalas.[81]

From the inscriptions it is clear that the first three Hoysala rulers viz. Sala, the founder, his son Vinayaditya I (1016-1022) A.D. and the latter's successor Nripakama 1022-1047 A.D. were under

the spiritual guidance of Acharya Sudatta. The fourth Hoysala ruler Vinayaditta II (1047-1098) was a staunch devotee of the Jaina sage Shantideva who had been respectfully mentioned in Inscription No. 67 dated 1129 A.D. at SravanBelgola in the following terms : "who is able to describe 'such and such' is the ability of the ascetic Shantideva, having worshipped whose pair of feet, the Hoysala King Vinayaditta brought the goddess of wealth to the territory under his rule?"[82]

What King Vinayaditta II did as a Jaina, obviously on the advice of his preceptor Shantideva, is described in a stone record found in the Gandhavarana basadi (viz. Inscription No. 143 dated 1131 A.D.) at SravanBelgola in the following words King Vinayaditta glady made any number of tanks and temples, any number of Jina shrines, any number of nadus (or districts), villages and subjects."[83] The erection of Jaina temples by Vinayaditta, the great builder is thus described : "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground the roads by which the mortarcarts passed became raviness."

Thus did Hoysala caused Jaina temples to be built. There are many inscriptions found at other places that reveal the utmost care with which King Vinayaditta (II), looked after Jaina interests.[84]

Ereyanga 1098-1102 A.D., the son and successor of Vinayaditta (II), was devoted disciple of Jaina saint Gopanandi whose qualifications and achievements are graphically described in a stone inscription at Hale-Belagola dated 1094 A.D. To this great Jaina logician Tribhuvanamalla Ereyanga, while ruling the Gangamandala. King Ereyanga granted villages Rachanahalli and the SravanBelgola 12 for the repairs of the Basadis, i.e. temples in the holy place round the Kalbappu hill, i.e. the Katavapra or Chandragiri hill at SravanBelgola.[85]

It is also mentioned in the inscription that Saint Gopanandi with the patronage of King Ereyanaga "caused the Jaina religion, which had for a long time been at a standstill, to attain the prosperity and fame of the Ganga kings."[86]

King Ballala I (1102-1108 A.D.) the eldest son of King Ereyanga, was a disciple of the Jaina guru, Panditadeva Charukirti, whose accomplishments are mentioned in a stone inscription dated 1398 A.D. and 1432 A.D. These are the Siddhesvara basadi records of SravanBelgola and they depict guru Charukirti's proficiency in medicine as well. It is stated therein that "when King Ballala was verily in a moribund condition through severe illness, he quickly restored him to health.. Even the air that had touched his body cured disease; was it much (then) that his medicine cured King Ballala of his disease?[87]

Bittideva-Vishnuvardhana 1108-1142 A.D. -

Bittideva 1108-1142 A.D., who later adopted the name Vishnuvardhana, was one of the most brilliant monarchs of the Karnataka. He was a great King and his achievements both in war and in peace were very remarkable. Many of the notable victories which marked his rule were won by his great Jaina generals. King Vishnuvardhana's reign was also important from the point of his continued support to Jainism inspite of his alleged conversion from Jainism to Vaishnavism in 1116 A.D.[88] Under the influence of the great Acharya Ramanuja, who to escape persecution at the hands of a chola King, had taken refuge in the Hoysala country. While this legend is popular and persistent it appears unfounded as none of the numerous inscriptions of this King contains any reference to this event and even mentions the influence of Acharya Ramanuja on the King.[89]

Even after about 1125 A.D., when Acharya Ramanuja is supposed to have left Mysore region, King Vishnuvardhana made grants to Jaina teachers like Sripala Traividyavrati and saw merit in the consecration of the image of Parshvanatha. An other stone inscription at Belur dated 1129 A.D. commemorates a gift to the basadi named 'MalliJinalaya' by the same King Vishnuvardhana.[90] Further, it is recorded that when the famous Parshvanatha Jaina temple was built in the Hoysala capital city by one of his many great

Jaina generals, King Vishnuvardhana christened his Son prince Vijaya Narasimhadeva after the god Vijaya Parshvadeva and granted the village Javagal for a Jaina temple in the capital Dorasamudra near Halebid.[91]

All these records clearly reveal that Vishnuvardhana, whatever his patronage to Vaishnavism may have been, continued till the end of his rule to be a pious 'Bhavya' (Jaina house holder).

Santala Devi -

Queen Santala-Devi, the eldest and principal wife of King Vishnuvardhana, was undoubtedly a Jaina enthusiast and played a prominent role in the history Jainism in Karnataka. The inscription No. 132 of SravanBelgola records the erection in 1123 A.D. of the famous temple "Savatigandharvana Basadi" on the Chandragiri hill by Queen Santaladevi.[92]

The same inscription eulogises Queen Santala Devi thus; the eldest daughter of Narasinga and Machikabbe, she was to King Vishnu the Goddess of victory in battle, the Goddess of wealth always resting on his breast and the Goddess of fame spreading to the remoting points of the compass the greatness of his valour.[93]

Among the epithest applied to her are a *Brihaspati* in discrimination, a *vachaspati* in ready wit, the cause of the elevation of the four "Samayas" or creeds; an expert in singing instrumental

music and dancing a rampart to the Jaina faith,and a rutting elephant to ill-mannered co-wives (Udvritta-Savatigandhavarane).[94]

The last epithet is interesting as the temple founded by her on the Chandragiri hill was named after it, i.e. Savati-Gandhavarana Basadi. She endowed the temple with a village and certain lands, which she presented to her Jaina teacher, the saint Prabhachandra, after washing his feet. She died in 1131 A.D. at Sivaganga. Her mother Machikabbe, resolving not to survive after the death of her daughter, went to SravanBelgola and fasting for one month, died by the Jaina rite of 'Sallekhana', in the presence of her teachers, the saints Prabhachandra, Vardhamana and Ravichandra.[95] In the inscription No. 143 several verses are devoted to glorifying her self sacrifice and severe penance.

There are six inscriptions of this reign. Of these, the one on the car like structure in front of Terina-basadi, on the smaller hill at SravanBelgola is perhaps the earliest, being dated in 1117 A.D. The car like structure perhaps represents what the Jainas call a mandara. The inscription, which is throughout in verse, says that there were two royal merchants (Raja Sreshtigal) named Poysala-setti and Nemi-setti, who were the abodes of Jina-dharma, at the court King Poysala; that their mothers Machikabbe and Shantikabbe, who were devoted Jainas, caused a Jaina temple and a mandara to be built, took diksha from Bhanukirti-muni and became famous in the

Mulasangha and Desiga-gana; and that the two merchants, in honour of the occasion caused special worship to be offered to Jina and arranged for the feeding of Jaina Gurus. The temple built by the ladies is no doubt the Terina-basadi and the mandara, the car-like ornamental stone structure on which the inscription is engraved.

Another inscription of Vishnuvardhana is engraved on a rock to the South-West of Jinanathapura near SravanBelgola. It is mostly worn out, from we learn that the King's senior Dandanayka, Svamidraha-gharatta. Gangapayya, made Jinanathapura at Belagolatirtha. A grant also appears to have been made by him with the King's permission. It is curious that the inscription ends thus : The arrow shot by Drohagharatta. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. the information that GangaRaja brought Jinanathapura into existence is new.[96]

The remaining two inscription are of some importance as they give an account of GangaRaja's exploits. One of them is on a stone to the West of Brahmadeva mantap on the large hill at SravanBelgola and the other on a stone at Saehalli near the same village. Both of them are similar to SravanBelgola No. 90 in their description of GangaRaja's greatness and his victory over the chola feudatories. But the inscription at Saehalli, which is dated 1119 A.D., gives the additional information that Govindavadi, which

GangaRaja received from Vishnuvardhana, was granted for the worship not only of Govindavadi the villages Aruhanhalli, Bekka and Chalya are named. It is of great antiquity seeing that its name is mentioned in the old inscriptions, SravanBelgola No.24. The grant was made after washing the feet of Subhachandra - Siddhanti-deva, guru of GangaRaja, in the presence of the Pattanasvami Malli-setti, Gandanaraya-setti and others. The engraver was Gangachari, an ornament of titled sculptors.[97]

Here may be mentioned an important correct made in SravanBelgola No. 66. It was supposed on the strength of this inscription that GangaRaja's son had names : Echana and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however is Boppanapara-namanka -Chaityalayam. It was the name given to the temple by Echana.

Boppan-Chaityalaya- we know only one son of GangaRaja whose name was Boppa. But in some inscriptions (e.g. SravanBelgola) 144 and Channaraya Patna 248) he is mentioned as the eldest son Agratanaya of GangaRaja. The Echana of the present inscription is that other son and that he built Boppana-Chaityalaya in memory of his elder brother Boppana.[98]

Two inscriptions on the pedestals of Bahubali and Bharatasvara near the entrance known as Akhanda on the large hill at SravanBelgola record that the images were set up by Bharatesvara-dandanayaka, a lay disciple of Gandavimukta Saiddhanta-deva of the Mula-Sangha, Desiya-gana and Pustaka-gachchha. This fact is also mentioned in SravanBelgola No.115. As Gandavimukta was the guru of Subhachandra who died in 1123 A.D. (SravanBelgola 43), the date of these records may be about 1115 A.D. Another inscription around the central ceiling panel in the mantapa in front of Gommata, tells us that the Arasaditya (or King Aditya) and Achambike were born three sons, namely, Pamparaja, Hari deva and the chief of Ministers Baladevana, who were ornaments of the Karnataka-kula, uncles of Machiraja and devoted worshippers of Jina. In SravanBelgola 53 there is Baladeva-dandanayaka praised at length but he is quite different from the Baladeva of the present inscription as his parents were Nagavarma and Chandikabbe. The date of the record may be about 1120 A.D.[99]

Two inscriptions near Jokkikatte, SravanBelgola, says that Jakkamavve, who was the elder brother's wife of dandanayaka GangaRaja, mother of dandanayaka Boppadeva. She is also stated to have built the tank which is even now known as Jakkikatte after

her. The date of Jakkivavve's records may be taken to be about 1120 A.D.

One of them, dated about 1160 is engraved near the left foot of Gommata. It is similar to SravanBelgola 80 in its contents and tells us that the great minister, senior Bhandari, Hullamayya received the village Savaneru from Bitti-Deva's son Pratapa-Narasimha-Deva and granted it for Gommata.[100]

King Narasimha I (1142-1173 A.D.) -

King Narasimha I, the third son and successor of Vishnuvardhana, carried on the tradition of Hoysala Kings. King Narasimha gave the name of "Bhavya-Chudamani Basadi" to the famous "Chaturvimsati *Tirthankara*-Basadi" built by his General Hulla-Raja in the village of SravanBelgola in the year 1159 A.D. and granted for its upkeep the village Savaneru. The temple is popularly known as "Bhandari Basadi", since Hulla-Raja was also 'Bhandari' or treasurer of King Narasimha (I).[101]

King Ballala (II) or Vira Ballala I (1173-1220 A.D.) -

King Ballala (II) organised the kingdom upon a footing of peace and prosperity and like his predecessors showed marked favour to the spread of Jainism. His titles and achievements are given in inscriptions No. 327 and 335 at SravanBelgola. No. 327 records the erection at SravanBelgola of the Parshvanatha-basadi,

now known as Akkana-basadi, by Achiyakka, the wife of the King's Minister Chandramauli, in 1181 A.D. His wife Achiyakka was a Jaina and lay disciple of Balachandra-muni, who was the chief disciple of Nayakirti-Siddhanta-Chakravarti had the temple built.[102]

It is evident from inscription No. 240, dated 1175 A.D., that the King gave his confirmation to the grant of three villages made by his father King Narasimha (I) for temples of Gommata, Parshvanatha and the twenty-four *Tirthankaras* . The greater part of the inscription is taken up with an account of the exploits of GangaRaja. The record seems to conclude with the statement that Adhyatmi-Balachandra, disciple of Nayakirti; made a Jina temple, a great Sasana or inscription, a group of epitaph and a series of tanks and ponds in memory of his Guru.[103]

Thus King Ballala (II) gave the village "Bammeyanahalli" for the temple of Parshvanatha set up by Achladevi, granted the village Bekka for the worship of the upkeep of the Chaturvimsadi-*Tirthankara*-Basadi at SravanBelgola. Further, in 1176 A.D. a Jaina temple was built by a Jaina merchant who called it "Vira-Ballala Jinalaya' in honour of the King, and King Vira-Ballala (I) granted it a village.[104] The kingdom was organised "upon a footing of peace and prosperity and the King assumed for the first time the titles of independent royalty.[105]

About twenty years later, in 1195 A.D., Nagadeva, the minister and 'Pattana-swami' of Ballala (II), built the Nagara Jinalaya as a disciple of Nayakirti, King Ballala (II) made a grant to this temple built at his own capital Dwarasamudra" for feeding Jaina ascetics and bringing on the eight-fold worship of the temple.[106] Nagadeva caused to be made in 1195 A.D. a dancing hall and a stone pavement in front of the god Parshva at SravanBelgola.[107] Nagadeva having made a tank under the name of Nagasamudra and a garden, the disciple of Nayakirti, namely Bhanukirti, Prabhachandra, Bhattarakadeva and Nemichandra, granted to Nagadeva that garden and certain worship of Gommatesvara. The period of these records may be about 1200 A.D.[108]

An inscription on the pedestal of the image in the Shantisvara temple at Jinanathapura near SravanBelgola says that he set up the god and gave over the charge of the temple of Sagaranandi. Another inscription at the same village dated 1213 A.D., is engraved on a Jaina tomb.[109]

King Narasimha II (1220-1235 A.D.) -

In the thirteenth century A.D. too, the ardour of the citizens for the cause of the anekantamata never flagged. Paduma-Setti was a typical Bhavya, possessed of all good qualities, he was devoted to

stories relating to the sad-dharma (i.e. Jainism) delighting in the four kinds of gifts. [110] King Narasimha (II) followed the policy of his father King Ballala (II). The inscription No. 186 at SravanBelgola ascribes paramount titles to him and records that the King confirmed in 1231 A.D. the grant made by one Shri Gommata Setti as a perpetual endowment for the worship of Gommatesvara and the twenty-four *Tirthankaras* .[111]

Narasimha III (1254-1292 A.D.) -

Similarly King Narasimha (III) the grandson of King Narasimha (II) and the son of Somesvara, also confirmed the grants of land made by Sambhudeva and others with a view to provide milk-offerings for Gommatesvara and the twenty-four *Tirthankaras* temple situated in the enclosure on the Vindhyagiri hill.[112]

Purchasing land and freeing it from all obligations and bestowing it as charitable endowments for the Jaina institutions was a noteworthy feature of the times.[113]

Likewise in 1280 A.D. in the reign of the same monarch, all the farmers of Arakottara having freed the basadi of that locality from all the obligations of money payments, granted the water-rate, alms, house tax, poll-tax, the nicandi and other dues for the same basadi.[114]

The same procedure was adopted in 1282 A.D. when all the Jewel merchants (Manikya nagarangal) of SravanBelgola desired to make some endowments. Together with the royal guru Nemichandra Pandita's disciple Balachandradeva, these merchants, who belonged to the Balatkaragana, and who were the disciples of the Mahamandalacarya Maghanandi, purchased wet land from Balacandradeva, and gave it along with other lands for the worship of the god Adi of the Nagara Jinalaya.[115]

This King Narasimha (III) and his brother Ramanatha 1254-1295 A.D. who ruled over a section of the Hoysala Empire were devout Jainas. About king Narasimha III's piety as a Jaina we have evidence in the Parshvanatha Basadi stone record found at Bastihalli near Halebid, the Hoysala capital. The spiritual adviser of this King was famous Jaina saint Maghanandi Siddhanta of the Balatkara 'gana' i.e. section. This is gathered from the Benneguda inscription at Halebid dated 1265 A.D. and the Nagara Jinalaya inscription at SravanBelgola dated 1282 A.D. In this inscription at SravanBelgola the saint is styled as '*Mahamandalacharya*' best of the Acharyas, royal 'guru' to the Hoysala King and the emperor of philosophers.[116]

To saint Maghanandi King Narasimha (III) granted village Kallangere together with fourteen hamlets attached to it for maintaining the Jaina temple called 'Trikutaratnatraya-Shantinatha-

Jinalaya'. This temple called 'Trikutaratnatraya-Narasimha Jinalaya; obviously as a mark of esteem and loyalty to the King. An inscription on the pedestal of the Ganadhara image in the enclosure around Gommata on the larger hill at SravanBelgola, recording a grant for Gommata in 1279 A.D. by a subordinate of the Maha-pasa-yila Tirumappa, and a fragmentary Tamil inscription at the Kadalur pond, recording a grant for the god Surabhupati... of the place, may also belong to the same reign.[117]

Ballala III (1292-1343 A.D.) -

During the reigns of the last two Hoysala monarchs, viz. Ballala III (1292-1343 A.D.) and Ballala IV (1343-1345 A.D.) Jainism did not get as much royal patronage as it had during the reigns of all other Hoysala Kings from 1006 A.D. Yet there is ample proof to show that Jainism still predominated in Karnataka in the reigns of these two rulers.[118] Thus the various Hoysala kings not only built many Jaina temples but gave a large number of grants to them.

The Vijayanagara Rulers -

Although the rulers of the Vijayanagara Empire were devotees of Vishnu and Siva, they not only tolerated Jainism but encouraged it. The finest example of this noble tradition of toleration is found in the inscription No. 344 at SravanBelgola

which refers to a reconcilliation brought by the Vijayanagara King Bukka-Raya I (1355 to 1377 A.D.) between the 'Bhavyas', (Jainas) and the 'Bhaktas' (Vaishnavash) in 1368 A.D.[119]

It opens with a verse in praise of the Srivaishnava apostle Ramanujacharya and proceeds to say that the Jainas having made petition to the King about the injustice done to them by the Vaishnavas, he taking the hand of the Jainas and placing it in the hand of the Srivaishnavas of the eighteen 'Nadus' (i.e. districts) including the Acharyas of Sriangam, Tirupati, Kanchi and Melkote and other Vaishnava sects, and declaring at the same time that there was no difference between the Vaishnava and the Jaina Darsanas, i.e. creeds, the decreed thus[120] :

"The Jaina creed is as before, entitled to the privileges of five great musical instruments and the 'kalasa' or vase. If loss or advancement should be caused to the Jaina creed through the Vaishnavas, the latter will kindly deem it as a loss or advancement caused to their own creed. The Srivaishnavas will to this effect kindly set up a Sasana or inscription in all the 'basadis' or temples of the kingdom. For as long as the sun and moon endure the Vaishnavas creed will continue to protect the Jaina creed. The Vaishnavas and the Jainas are one body they must not be viewed as different.

Tatayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belagola and repair ruined Jain temples. He who transgresses this decree shall be a traitor to the King, a traitor to the Sangha and the Samudaya."[121]

The details given of the administration of this unique edict seem to show that the King BukkaRaya (I) was even partial to the 'Bhavyas', as the Jainas were called, and threw the burden of their protection upon his coreligionists, the 'Bhaktas' as the Vaishnavas were called.[122]

And in regard to Jainisim their attitude was by no means different. It is evident that the noble example of King BukkaRaya (I) exercised a great influence on his successors. Hence we find that kings, queens and members of the royal family gave unstinted patronage to the cause of the anekantamata in the Empire. And it is interesting to note in this connection that the impulse to support the cause of the Jina Dharma came from the queens of Vijayanagara, one of whom was a Jaina herself. For according to inscription No. 337 of about 1410 A.D. at SravanBelgola. Bhima-Devai, the queen of Deva-raya I (1406-1422 A.D.) of Vijaynagara, was a disciple of the Jaina teacher Abhinava-Charukirti-Panditacharya and she set up an image of Shantinatha *Tirthankara* in the Mangayi Basadi at the village SravanBelgola.[123] This temple, we may note by the way, had

been built in about 1325 A.D. by Mangayi of Belagola, "a crest jewel of Royal dancing girls" and a lay disciple of Abhinava Charukirti Pandita of the same place.[124]

Queen Bhima-Devi may have been responsible for the generous attitude of King Deva-Raya I (1406-1422 A.D.) towards the Jaina gurus. What seems certain is that the Vijayanagara a ruler showed his great concern about the famous centre of the Jainas - SrvanBelagola. Hence about 1420 A.D. he ordered the gift of the village Belame in Mepinad for a vrutti for the worship of Gommatasvami of Belagola. The great Minister Baica Dannayaka carried out of once the royal behest.[125] Obviously in imitation of his noble father, Prince Harihara, as we shall narrate in latter context, gave munificent gifts to the basadi at Kanakagiri.

Further inscription No. 253 of 1422 A.D. at SravanBelgola refers to Iruguppa, the General of Vijayanagara King Harihara II (1377 to 1404 A.D.) and records the grant made by him of Belgola, together with a grove and a tank built by him, for Gommatesvara. An inscription in that city tells us that Bukkavve, the queen of Vira Harihara Raya (i.e. Harihara Raya II) gave a gift to the basadi built by General Irugappa in the cyclic year Isvara 1397 A.D.[126]

A large portion of this inscription mentions the pedigree and praises of Iruguppa. He was a Sanskrit scholar and wrote the

metrical lexicon 'Nanartharatnamala'. Two of this other inscription found in Karnataka and bearing the dates 1382 A.D. and 1387 A.D. contain praises of Panditacharya and a third inscription, dated 1385 A.D. states that Iruguppa who adhered to the doctrine of the Jaina teacher Simhanandi built the stone temple of Kumthu-Jinanatha at Vijayanagara.[127]

We may mention two more names of high officials of this age in order to complete the account of mean of action of early Vijayanagara history, one is that of Masanahalli Kampana Gauda, the great lord of Bayinad. He was the disciple of Panditadeva. In 1424 A.D. he granted the village of Totahalli situated in his own Bayinad for the worship of Gommatanathasvami of Belgola.[128]

It is interesting to note that generally, the Mahamastakabhisheka of Bahubali image performed every 12 years right from 981 A.D. The following is the brief account of Mahamaskabhisheka. It is noteworthy that 1000th sahastrabhisheka took place on 21st of February, 1981. Prime Minister Late Indira Gandhi was present for this ceremony.

Mahamastakabhisheka of Bahubali - Historical Tradition

The great general ChamundaRaya not only installed the colossal image of Gommatesvara on the top of the Vindhyagiri hill at SravanBelagola but also performed the "*Pratishthapana*

Mahotsava", i.e. the great ceremony of consecration of the image, on Sunday, the 13th of March, 981 A.D. in accordance with the detailed rituals prescribed in Jaina scriptures for the purpose and on a very grand scale befitting both the huge size of the image and the extremely high status of the "*Yajamana*", i.e. the host. As a part of the sacred ritual the ceremony of "*Panchamritabhisheka*" i.e. bathing of the image with five liquids, viz. Milk, curds, ghee or clarified butter, saffron and water, which is also known as "*Mastakabhisheka*", i.e. the head anointing ceremony, was performed with grandeur, dignity and solemnity in keeping with the extra ordinary nature of the occasion. Later on this festival of performing 'Mastakabhisheka' was continued and it came to be termed as "Mahamastakabhisheka", since it to be performed only at certain conjunctions of the heavenly bodies at intervals of several years and at a great cost.[129]

Written records are available to establish the Mahamastakabhisheka ceremonies having taken place in the following years. In inscription No. 231 of about 1500 A.D., which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to Mastakabhisheka is found in No. 254 (105) of 1398 A.D., which states that Panditaraya had it performed seven times. The poet Panchabana refers to an

anointment caused to be performed by one Santavarni in 1612 A.D. Anantakavi to another conducted at the expense of Visalaksha-Pandita, the Jaina minister of the Mysore King Chikka-Deva-Raja-Odeyar, in 1677 A.D. and Santaraja Pandita, as stated above, to a third caused to be performed by the Mysore King Krishna-Raja-Odeyar III in about 1825 A.D. Reference is made to a similar ceremony performed in 1827 A.D. in 223 (98) to another in 1871 in the Indian Antiquary (II, P. 129) and to another still in 1887 A.D. in the harvest field (for May, 1887 A.D.). The anointment performed in 1887 A.D. was at the expense of the Kolhapur Swami, who is said to have spent Rs.30,000/- for the purpose.[130]

In the present twentieth century the 'Mahamastakabhisheka' ceremonies were held on the following days :

1. The 30th of March, 1910
2. The 15th of March, 1925
3. The 26th of February, 1940
4. The 5th of March, 1953 and
5. The 30th of March, 1967
6. The 22th of February, 1981 - 1000th Anniversary
7. The 19th of December, 1993

The last Mahamastakabhisheka ceremony has been held on the 22nd of February, 1981 A.D. It would be worth while to note the important features of these six ceremonies. An extraordinary special significance of historical nature has been attached to this ceremony as it marks the 1000th anniversary of the consecration of the image of Bahubali, which was performed on Sunday, 13th March, 1981 A.D. under the leadership of Military General and the Chief Minister Chamunda-Raya who had installed this colossal image on the top of the Vindhyagiri hill at SravanBelagola. This historic festival of world importance was arranged on a huge scale and for the first time the Prime Minister of India, Smt. Indira Gandhi, along with other Central Ministers and Chief Ministers of the States, attended the celebrations on 21st February, 1981 and showered flowers from the helicopter of on Bhagwan Bahubali.[131] In February 1981, the statue completes a thousand years of its phenomenal existence since its inception which will be celebrated by the State Government and devotees on a grand scale during which period millions of devotees and tourists gather in this town to witness the event.

The last grand ceremony of Mahabhisheka of Lord Bahubali image at SravanBelgola took place on 19th December, 1993 on grand scale by the hands of Sahu Ashokkumar Jain.[132]

In nutshell, the period from 981 to 1565 A.D. was the golden era in the history of SravanBelgola, because royal families, their rulers, Royal ladies supported the cause of Jainism and lavishly spent money for the development of SravanBelgola, built many temples, erected Manstambs and granted perpetual lands for the maintenance of these temples. During this period, rulers of Ganga, Hoysala, Vijayanagar dynasty continued their royal support to SravanBelgola, and the fame of Gommateswara reached to each corner of India. By installing Bahubali's image at SravanBelgola, Chamundaraya made outstanding contribution to the world culture.

FOOTNOTES

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CHAPTER-IV

HUMCHA : THE CAPITAL OF SANTARA DYNASTY AND A SEAT OF GODDESS PADMAVATI

CHAPTER - IV

HUMCHA: THE CAPITAL OF SANTARA DYNASTY AND A SEAT OF GODDESS -PADMAVATI

Next to SravanBelgola, Humcha, a sacred place and abode of Goddess Padmavati, Yakshini of Parshvanatha occupied an important place in the Jaina history. From 3rd century B.C. to 9th century A.D., SravanBelgola played important role in spreading Jaina culture in South Karnataka but from 9th century onwards, Humcha became the centre of gravity of Jaina culture. Because Santara rulers made Humcha as their capital and these rulers and their queens were ardent devout of Jainism. They built number of Jain temples at Humcha and around it. They ruled this area from 8th to 12th century A.D. and spread Jainism in South Karnataka. Many contemporary inscriptions speak about the glory of Humcha. They were subordinate to the Chalukya, the Hoysala and the Vijayanagara rulers being finally subdued by the Keladi chiefs. The King Jinadatta, one of the ruler of the Santara dynasty, made Humcha as his capital and built Royal Palaces, Public Offices, Lakes, Jain temples and Matha etc.

SravanBelgola is a famous for colossal image of Bahubali but Humcha is famous for the goddess Padmavati, Yakashni of Parshvanatha Tirthankara. It is holy place which is visited by lakhs of devotees throughout the year. According to a local

legend, Jinadatta, who had come from North Mathura and settled here. He had converted iron into gold by the touch of the golden statue of goddess Padmavati. he had brought with the result, got enormous wealth by which he constructed this town, temple for Devi Padmavati and ruled from this capital town.

Even today number of Jaina devotees visit every year to Humcha for seeking blessings from Goddess Padmavati. At Humcha, there are so many fine and beautiful architectural Jaina temples. The temple of Padmavati, is a main attraction to the Jaina followers. Besides this Humcha is also one of the seat of Shri Devendrakeerti Bhattaraka Swamiji, Historians and Epigraphists also like this place because there are so many old historical monuments and inscriptions belonging to the 8th century A.D. onwards. Therefore in this Chapter, an humble attempt has been made to bring out the religious and historical significance of Humcha and to what extent this place was responsible for spreading Jainism in Southern Karnataka. Humcha is a temple city in South India.

DESCRIPTION OF HUMCHA

Humcha at present is situated in Simoga District of Karnataka State. Humcha, a capital city of Santara first included in Nagar Taluka and at present it is located in Hosanagara taluk.

Humcha or Humbuja, is situated at a distance of about 60 Kms. South-West of Simoga city and 21 Kms. South-East of Hosanagar, is a hobli headquarters. Humcha is a village about 22 miles to the North of Tirthahalli and belongs to the Nagar Taluk.

THE DERIVATION OF THE NAME HUMCHA -

It is interesting to see the origin of name Humcha. It has been variously called Hombucha, Pomburchchha, PattiPomburchchha and Pombuchcha in old inscriptions. It was the capital of a principality founded by Jinadatta. The existing ruins of Humcha, situated at the foot of the Bileshvara hill, indicate the site of a large town. The name Hombucha means a golden bit. A local legend says that Jinadatta was asked by goddess Padmavati to touch her image with his horse's bit (i.e. the part of the bridle in horse's mouth) which on his doing so was instantly changed into gold and brought him good fortune.[1]

FOUNDATION OF SANTARA DYNASTY AT HUMCHA -

Humcha was a once historical capital, adorned with royal palaces, offices and temples also having old inscriptions. How Jinadatta conquered the area around Humcha is very interesting. Historian B. A. Saletore narrated the account regarding the foundation of Santara dynasty at Humcha in the following words. With Jinadatta Raya the Cantas or the Santaras, who were of the

Ugra Vamsa, worshippers of the goddess Padmavati, boon lords of Northern Madhura, appear for the first time in the Nagar Taluka with PattiPombuccha as their capital. Now, we know that till the end of 8th century A.D. that city was under the Alupas. The fact that Jinadatta Raya made it as his capital, suggests that he wrested it from the Alupas somewhere in the 9th century A.D. Not content with making PattiPombuccha their own, the Santaras made on attack on the capital of Alvakheda itself Udayavara thereby showing the vigour which characterized the Santaras and the utter helplessness of the Alupas."[2]

The years from 800 to 920 A.D. was a period of confusion. During this period Jinadatta founded a new dynasty at Humcha. Jinadatta's fore-fathers were north Indians and how Jinadatta came to Simoga district is narrated by B.L. Rice in the following words.

The earliest mention of these kings is in the time of the Chalukya Vinayadita, the end of the 7th century, with the approval of the brother's son of the Chanter King Jaya Sangraha, who was lord of the city Madhura encircled by the Kalindi, and of the *UgraVamsa* but connected with the Yadu-Vamsa by marriage a grant was then made by the wife of the Pandi Yuvaraja and it is said to be under the protection of "the three hundreds of the children of the house of the Chantas." That this was the original form of the name appears also from Sk 283 of about 830 A.D.,

where too the King is said to be a Chanta.[3] The following account is furnished by inscriptions.

According to Nr. 35 and 48, the Santara Kingdom was founded by Jinadatta Raya, lord of the northern Madhura (Mathura), who was of the *UgraVamsa*. The Santaras are identified with PattiPomburchea, the modern Hombucha or Humcha in Nagar Taluka as their capital, which may previously have been in the possession of the Aluvas. The remote Progenitor of the line was Raha, from whom was descended Sahakara, who became a Cannibal. He was the father of Jinadatta, who escaped from him in disgust and came to the South, bringing an image of the Jain goddess Padmavati. She bestowed on him the power to transmute iron into gold, as exemplified in his horse's bit being turned into golden bit on touching it with her image. Thus aided, he subdued the local chiefs around, and established his capital at Pomburcha (supposed to mean golden bit) and took the name Santara. His descendants the Santaras ruled over the Santalige Thousand which corresponds generally with the present Tirthahalli taluq and neighbouring parts. Jinadatta conquered the country Southwards as far as Kalasa (Mudgere taluq) and Northwards fortified Govardhangiri (Sagar taluq), which he named after the famous hill near Muttra in the north of India."[4]

THE ORIGIN AND EARLY HISTORY OF THE SANTARAS OF SANTALIGE 1000 -

It is known from a number of inscriptions discovered in the Western parts of the Shimoga and Chikmangalur district that this reign was carved out into a subdivision bearing the name of Santalige-1000 and that from about the middle of the 9th century for over four hundred years, this subdivision was subject to the rule of a family known as the Santaranvaya. Prior to the emergence of the Santaras as a ruling house the region of Santalige-1000, which fell within the bounds of the famous division of Banavasi-12,000, was under the sway of the Alupas of Alvakheda-6,000 (i.e. the present day district of South Kanara) its headquarters was located at the ancient city of Pombuchchhapura, which is the same as modern Humcha, Hosnagar Taluk, Shimoga district and which was also known by the names of Kanakapura and patti.[5] We learn from inscriptions discovered in South Kanara that some of the early Alupa rulers bore the epithet of Pattiodeya as a mark of their sovereignty over the Santalige region.[6]

A study of inscriptions show that, once a dynasty establishes itself as a stable power in the region of its sway legendary accounts come to be woven round the facts of its origin. The two records in questionnaire :

1) Humcha (Nagar Taluk, Shimoga district) inscription of Nanni-Santara, belonging to 1077- 1078 A.D.[7]

2) Danasale (Tirthahalli Taluk, Shimoga district) inscription of Tribhuvanamalla Santara, belonging to 1103 A.D.[8]

Of these Humcha inscription, which gives the legendary narrative in greater detail, endows the Progenitor of this family, Raha by name, with the epithets of Uttara-Madhur-Adhisvara (= Lord of Northern Madhura i.e. modern Mathura in Uttar Pradesh) and Ugra-Vam-Sodbhavan (i.e. born *UgraVamsa*). It then states that Raha played a victorious role in the Mahabharatha was fought at the Kurukshetra and that in appreciation of his valour, Lord Narayana (i.e. Vishnu-Krishna) bestowed upon him the insignias of Ekasanka and Vanara-dhvaja. Throughout their known history, the Santaras professed the Jain faith and Raha is described in the Danasale inscription as belonging to the Parshvanatha Santara. The names of the immediate successors of Raha are not known and the Humcha inscription avers that many rulers had come and gone before the next Santara ruler, Sahakara by name, ascended the throne. Sahakara, according to the Humcha epigraph, was a Cannibal by vow (Atam-naramamsa-vratan-age) and had Siriyadevi for his queen. Both the Humcha and Danasale inscriptions state that Sahakara's son Jinadatta of the early members of this family,

whose historicity is yet to be established by contemporaneous epigraphical evidence.[9]

JINADATTA - THE FOUNDER OF SANTARA DYNAST AT HUMCHA -

Jinadatta was the most important ruler of the Santara Dynasty. Jinadatta was like a lion on the great mountain the celebrated Ugran-Vaya and before him all, the Kings in the world were like deer. The particulars of this legendary achievement of Jinadatta are found given in the Humcha inscription as follows :

While on his way to the South, Jinadatta encountered and killed the demon Simha-Lanchchhana, he then fought with and killed the demon Andhaka-Surai he freed the fort of Kunda from the clutches of the demons Kara-Karadushana and goddess Padmavati, pleased with this achievement of Jinadatta, came to stay on the Lokhe tree in the city of Kanakapura, also known as Pombuchchapura, took upon herself the secondary name of Lokhiyabbe and declared that city shall thenceforth be the headquarters (Rajya-Sthana) of Jinadatta's kingdom.

From out of this jumble of unhistorical statements, only one fact emerges, namely that the Santaras were devout worshippers of the goddess Padmavati. This is substantiated by their distinctive epithet, *Padmavati-Labdha-Vara-Prasada.* The claim that

Jinadatta, even if we are to assume that he was a historical figure, gained control over the city of Pombuchachapura is untenable for, as it shown by inscription, prior to the middle of the 9th century, that the city was under the effective sway of the Alupas of South Kanara. On the same ground, the claim that Jinadatta was the first Santara ruler of Santalige-1000 also deserves to be dismissed.[10]

The Danasale inscription states that on gaining control over the city of Pombuchchapura through blessing of Padmavati, Jinadatta took upon himself the secondary name of Santara and that his family which was till then known as the Ugranvaya came to be called Santaranvaya and in balikkam-Ugranvayam Santaranvayabhidhanamam Padedudu.

JINADATTA'S SUCCESSOR -

We learn from the Humcha inscriptions that Jinadatta was followed by a number of rulers who are not named, before Srikesi and Jayakesi ascended the Santara throne. From their being mentioned together, it may be concluded that they were brothers and in view of Jayakesi having left behind an inscription of his reign, they may be considered as the earliest known record of that family. Engraved in characters of the middle of the 9th century, it refers itself to the reign of Rastrakuta Nripatunga Amoghavarsha (i.e. Amoghavarsha I (814-877 A.D.) and states that Jagesi (i.e.

Jayakesi) of Chanta-Raja-Kula i.e. Santaranvaya was administering the entire Santalige region. This Jagesi may be safely identified with Jayakesi, the successor of Srikesi. Like his father, Ranakesi, also has not left behind any records of his reign. As a matter of fact, there is a break in the genealogical account given in the Humcha inscription which merely states that Ranakesi was followed by a number (Palabar) of rulers before the Santara throne was occupied by Vikrama Santara.[11]

VIKRAMA SANTARA -

Vikrama was the most powerful of the early Santara rulers. The Humcha record states that, he had performed the *Hirannyagurbha* sacrifice and had given away much by way of gifts. He consolidated the claims of his family over Santalige-1000 by eliminating or driving out all rival chieftains and became the sole master of the kingdom[12] which was bounded on the South by the river Sulam, on the west by Tavanasi and on the north by Bandage. By his many acts he earned the laudatory epithets of Kandukacharya and Danavinoda. He had for his queen Lakshmidevi, daughter of Kamadeva, the ruler of Banavasi.[13]

Two inscriptions, one from Humcha belonging to 898-899 A.D.[14] and other from Salur, belonging to 902-903 A.D. are to be assigned to the reign of Vikrama Santara. Of these the Humcha

inscription which names him as *Tolapururusha Vikramaditya Santara,* thus revealing that he had also performed the Tulapurushadana, refers itself to the reign of Kannara-Vallbha i.e. Rastrakuta Krishna II (880-915 A.D.). The Salur inscriptions which also belongs to the reign of Krishna II, mentions one Chanaliga as an officer serving under Vikramaditya-Santara. We have seen above that Jayakesi was feudatory of Rastrakuta Amoghavarsha (I). It is therefore reasonable to suppose that the Santaras, ever since they made their appearance in the middle of the 9th century, owed their allegiance to this imperial dynasty.[15]

We may refer here to three other inscriptions, all of them from Soratur, Honnali Taluk, Shimoga district and belonging to 933-934 A.D. They refer themselves to the reign of *SuvarnaVarsha,* who is obviously the same as Rastrakuta Govinda IV (930-934.935 A.D.) and mention one Chaladaank-Rama Santara as the governor of Banavasi 12,000.[16]

In the present state of our knowledge, however, it is not possible to say, if this Santara is to be identified with Vikrama or with one of his immediate successor. All that can be said is that by 933-934 A.D. the Santaras had gained much by their subservience to the Rastrakutas.[17]

SUCCESSORS OF VIKRAMA SANTARA -

According to Humcha inscription of 1077-78 A.D., discussed earlier, Vikrama Santara succeeded by Chagi-Santara, his son by his queen Lakshmidevi. No inscriptions of his reign have come down to us. But the Humcha inscription states that, he had a tank named after himself as Chagi-Samudra, excavated and that his queen, by whom he had a son named Vira-Santara, was the daughter of Rananjaya, the Alupa ruler of South Kanara.

The same record states that Chagi-Santara was succeeded by his Vira-Santara about whom the only other points mentioned in records are that he married Jakaladevi, daughter of a certain Santi Varma[18] and that he had two sons, Kannara-Santara and Kavadeva Kannara-Santara, who probably did not live long enough to ascend the throne, appears to have died without any issue and was succeeded by Kavadeva, whose queen, Chandaladevi, was the daughter of Vira-Bayalnatha.[19]

Tyagi-Santara, the son and successor of Kavadeva, married the daughter of Kadamba, Harivarma, Nagaladevi by name and had by her a son, Nanni-Santara. Arikesari, the ruler of Pallasige, gave his daughter Siriyadevi in marriage to Nanni-Santara to whose reign an inscription from Barur, Shikaripura taluk, Shimoga district may be assigned. This record belonging to 1027 A.D. refers itself

to the reign of Annaladeva among whose numerous epithets Nanni-Santara also occurs.[20]

POLITICAL STATUS OF THE SANTARA -

It is essential to see the political status of the Santaras. They started their career as the feudatories of the Rastrakutas. it is likely that they continued to acknowledge Rastrakuta suzerainty right down to 973 A.D., in which year the Rastrakuta's made way for Chalukyas of Kalyani. In the absence of epigraphical evidence, it is difficult to say whether the Santaras automatically transferred their allegiance to the Chalukyas or exploiting the changing conditions, declared independence. It is known, from inscriptions that, they served as the feudatories of the Chalukyas from at least the middle of the 11th century.

It would have been difficult for a minor power to have existed outside the pale of imperial protection and we may not be far from the truth if we suggest that the Santaras became the subordinates to the Chalukyas immediately after the latter replaced the Rastrakutas as masters of the Karnataka empire.

THE SANTARAS AND TULUVA (ALUPA) -

B.A. Saletore gives the following account regarding the relations between Santara and Alupa's dynasty. Alupas were the

first masters of Humcha territory later on in 9th century JinadattaRaya wrested Humcha area from Alupas.

"With Jinadatta Raya the Cantas or Santaras, who were of the *UgraVamsa*, worshippers of the Goddess Padmavati, boon lords of northern Madhura, appear for the first time in the Nagar Taluka with PattiPombuccha as their capital. Now, we know that till the end of 8th century A.D., that city was under the Alupas. The fact that JinadattaRaya made it, as his capital suggests that the wrested it from the Alupas somewhere in the 9th century A.D. Not content with making Patti-Pombuccha their own, the Santaras made an attack on the capital of Alvakheda itself. Vadyavara thereby showing the vigour which characterized the Santaras and the utter helplessness of the Alupas.[21]

This supposition of ours is proved by the non-appearance of the name Patti-Pombuchccha henceforth lost to the Alupas - in the Alupa records after the 9th century A.D. It is not surprising that PattiPombuccha was lost to the Alupas. The Tamil menace from the South, the Rastrakuta trouble in the north, and the aggressive designs of JinadattaRaya from over the ghats - all these explain the blank in the history of the Alupas after Cirtravahana (II) for about 120 years.[22]

We are concerned here with the identification of Aluva Rananjaya, Banki Alva, and the Aluva King whose daughter Acala (Bucala) Devi was given in marriage to Biruga Vira-Santara. We have nine inscriptions of a Trailokyamalla Vira SantaraDeva ranging from 1060 A.D. to 1070 A.D.[23] He is to be identified with Biruga Vira Santara. His first two sons were called Bhujabala and Nanni. Now a Bhujabala occurs in a record 1066 A.D. and a Nanni in 1077 A.D..[24]

One of the queens of Biruga Vira-Santara was Bijjala Devi, the daughter of Nolamba Narasinga Deva. The latter is mentioned as ruling over Kadambalige Thousand in 1050 A.D., and over the Kogari five hundred together with the Kadambaliage Thousand in 1054 A.D. These records clearly prove the Narasinga Deva and Biruga Vira Santara were contemporaries.

Biruga Vira Santara's date may also be determined from the point of view of his third queen Vira Mahadevi. She is called the younger sister of Cattala Devi, daughter of Rakkasa Ganga. Here the epithet, daughter should be understood as grand daughter. The Ganga King Sripursha slew a Kaduvetti in battle in about 750 A.D. and Rakkasa Ganga's grand daughter Cattala Devi was married to a Kaduvetti in about 1050 A.D. when she obtained the title of Kadava-Mahadevi. The Cattala Devi mentioned in the above grant could only have been the same Cattala Devi spoken of

in the Santara genealogy. This again conclusively proves that the date assigned to Biruga Vira Santara 1060 A.D. is correct.[25]

TEMPLE COMPLEX AT HUMCHA AND ROYAL PATRONAGE-

Humcha is even today famous for the temples of Padmavati and Parshvanatha. There are some Jaina temples complex which speak about the past glory of the site. These temples are not only old and historical but also have some 22 old inscriptions. These inscriptions belong to the period between 8th to 15 century. Humcha being the capital of Santara dynasty, the rulers and their queens built these Jaina temples because Santara rulers were followers of Jaina religion.

Even every year number of Jaina pilgrims flocked to this place. Some portions of the Padmavati temple is newly built some years ago and remaining temples are old.

The following are some important old historical Jain temples at Humcha which have inscriptions and speak about the past of glory of this place.

PARSHVANATHA BASADI -

In the Precincts of the temples of Parshavanatha and Padmavati are stated a large number of sculptures and architectures discarded from ancient Jaina foundations of differing dates within

the town. As the most ancient going by style judgment. They may reasonably be placed in the period of Jinadattatraya, for they seem, in site's context, not only relatively archaic but also very weather-worn are neither heavily adorned nor are the ornaments very detailed. They moreover, possess traces of Schematism Characteristic of the relatively earlier art of the Dravidadesa.[26]

The later Santara inscriptions credit Jinadattatraya with the foundation of '*Lokkiyabbe Jina-griha*' which was a temple sacred to Parshvanatha with Padmavati as the tutelary deity. Lokhiyabbe or Jakiyabbe Padmavati was also the Patron goddess of the Santaras and the presiding deity of the city of Pombulcca, to her, Santara inscription time and again reverentially refer. A ceiling piece containing the zoomorphic figure of the serpent King Dharanendra and a few sculptures assignable to the probable time of Jinadattatraya are the only relics of earlier art and architecture surviving in Humcha.[27]

FEATURES OF THE PARSHVANATHA TEMPLE -

This is an important temple. Parshvanatha temple is on the right of Padmavati's temple. This Jain temple made of stone has a beautiful idol of Lord Parshvanatha Tirthankara inside it. The first temple of the early series is the southerly oriented dvitala of Parshvanatha. The width of the Vimana is only 7 feet 9 inches and

the mandapa 14 feet $8^{1}/_{2}$ inches. It has most of the characteris of Bogara basadi excepting the decorative enrichment. The plasters show some departure from the usual design, since it d the upper lasuna member and retains only the bell-shaped mem which is decorated with leaf-motif, a feature anticipating l Karnataka temples. The nasikas of the kutas and salas posses lieu of human heads, just lotus flowers in full bloom, wl completely fill the gadha.

The four pillars in the *Mahamandapa* are unadorned, otherwise similar to their counterparts in the Bogara bas including the taranga-potika (bracket capital). There is, moreo a ceiling of '*Asta-dikpalas*' with a yaksa figure in the ce quadrant. Ceiling of this type became commoner half a cen later in the other styles in Karnataka notably those of Nolamba and Gangavadi.[28]

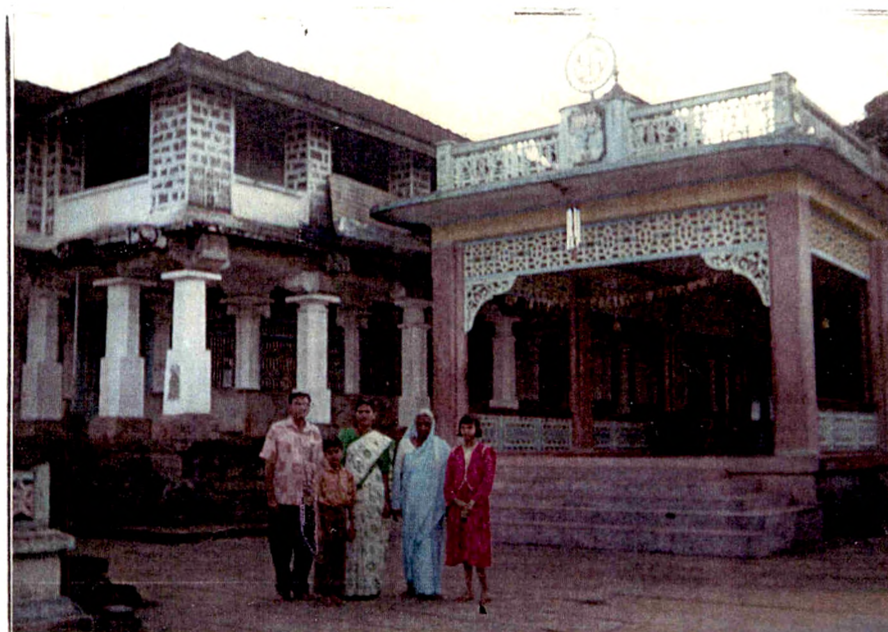
There are two magnificent Parshva images of the late century carved to perfection, depicting as they do the J mythological episode of the Kamathopasarga, tormentation ca by Kamatha, kept inside the huge temple of Parshva at Humch the 11th century, in the spacious hall which has entrance fron the three sides. Jina Parshva the mulanayaka, Principal enshr divinity seated in the Paryankasana, is a feast to the eye.[29]



Front view of the Parsvanath & Padmavathi Temples



Parsvanath Temple



Padmavathi Temple

PADMAVATI AS A YAKSI OF PARSHVANATHA -

Parshvanatha was a 23rd Jaina Tirthankara and his worship was most popular in northern as well as South India prior to Mahavira. There are 24 Jaina Tirthankaras and every Tirthankara had yaksa and yakshi. Humcha is well known abode of Padmavati who was yaksi of Parshvanatha. Therefore, it is not wrong to give some detail account of here.

However, the worship of Padmavati was and has been very popular in Karnataka. Along with Ambika, she seems to have asserted her importance soon after the first couple of centuries of the Christian era. We may venture to suggest here that the earliest temples of Padmavati may have been erected in Karnataka and her separate images carved and enshrined in them. In a recently found inscription of Kadamba Ravivarm (485-519 A.D.) at Gudnapur near Banavasi (Karwar District) a grant is registered for the temple of Padmavati at Kalli gramam Padmavatyalyasya. As Kadamba Ravivarma is believed to have ruled from the last fifteen years of the 5th century.[30]

We may further presume that this temple may have existed at least in the beginning of the 5th century. However, the popularity enjoyed by the yaksi and the number of temples built for her are borne out by the references made by Nemicandra.

The images of Padmavati high reliefs and miniature ones by the side of her lord are found in considerable number in Karnataka and in some Jain. Centres like Humcha, he influence is far greater than that of her lord.[31]

Padmavati-A Jaina Deity -

Among the secondary deities of the Jaina Pantheon chosen for individual adoration as an independent goddess, Padmavati, the Yakshini of Parshvanatha, stands foremost, being the most popular and widely invoked goddess in Karnataka. Though her cult might date from an earlier age.[32] She frequently figures in the epigraphical sources all over Karnataka, roughly from the period of the 10th century A.D. A large number of minor ruling families such as the Silaharas and the Rattas, and many a high official of the State, of the Jaina persuasion became votaries of this goddess and took pride in styling themselves the favourites devotees of the deity, having adopted the title, *Padmavatidevilabdhasvara-Prasada*, in their Prasasti. This title is met with more frequently and prominently in the Prasasti of these dignitaries, notices in the inscriptions of the 11th to the 13th centuries A.D. in many parts of Karnataka. Thus this furnishes an indication in regard to the extent of popularity and the prevalence of the yakshi in Karnataka.[33]

A well known early instance of a family of subordinate chiefs, who adopted Padmavati as their tutelary goddess, are the Santaras, and how this took place is mysteriously narrated in the inscriptions furnishing their early history.

Jinadatta, a prince of ruling family of North India, we are told, came to the South with an image of Padmavati. The goddess blessed him with the power of transmuting iron into gold, and through her grace he founded the town of Pombuchchapura, which became the capital of this kingdom. The goddess it seems, chosen her residence in a Lakki tree of the locality and therefore, came to be called Lakkiyabbe. These events may be referred to the 9th century A.D., though the epigraphs describing them are dated in the 11-12th century A.D.[34]

SRI PADMAVATI TEMPLE AT HUMCHA -

Padmavati temple of the main deity of the Sri Kshetra Humcha. It is believed that the idol of mother Padmavati was installed thirteen hundred years before the King Jinadattaraya. An inscription of S. 991 A.D. 1077 A.D. of Nanni Santara in the Panchakuta basadi at Humcha terms the dynasty as 'Santara' and besides giving a legendary account of the early dynasties, recalls family history covering about two centuries and a half, beginning as it does with Jinadatta, claimed to be scion of *UgraVamsa* who,

through the grace of Yakkiabbe (Yaksi Padmavati) obtained the kingdom of Santalige 1000 and founded the town called Pombulccapura. The Yaksi, as the mythical account in the inscriptions goes on to say, came to live in the Lokki tree at Pombulcca and secondarily named Lokkuyabbe (or Lokkiyabbe) on that account. The essence of the myth is that Jinadatta founded the temple of Padmavati in Pombucca.[35]

But the Kumsi inscription does mention Pombulcca, the construction of Lokkiyabbe Jina-geha (apparently by Jinadattaraya) and next to the grant of village Kumbsepura or Kumbasika for the lustral ceremony of the Jina.[36] Now this Jinadattaraya cannot be other than the Jinadattaraya who is claimed to be the founder of the Santara dynasty and who, for that matter preceded Jayakesi. The tradition linking Jinadattaraya, Lokkiya-basadi and Pombulcca is so strong that it is mentioned in more than one Santara inscription, for of S. 984/ 1062 A.D. of Vira Santara's time on the pillar of the half of Parshvanatha temple.

Very strong as the Santara tradition is, it may not be wrong and what is more, there is archaeological evidence supporting the existence of a temple connected with the cult of Parshva or Padmavati, assignable to about the earlier half of the 9th century, which very plausibly, was the Lokkiya or the Nokkiya basadi off-referred to in the inscriptions.[37]

FEATURES OF THE PADMAVATI TEMPLE AND PADMAVATI DEITY -

The Padmavati temple is situated in the compound of the Parshvanatha temple. The annual Navaratri festival here attracts a large number of people. Both the Padmavati temple and the Parshvanatha temple appear to have been rebuilt of granite stone using a few materials of older Hoysala and Chalukyan temples, particularly pillars and fine torana doorway.[38]

There is the ancient *manastambha* which is having 90 feet height before the Padmavati temple. This *manastambha* is having the statues of the Yaksa and Tirthankara. The door of the garbhagriha is made of silver. The two beautiful images of goddess Padmavati are held on each side of the door of the garbhagriha. There is another Sabhamandapa which is larger than first. There are two Dwarapalikas which are having 6 feet height held on the outer wall of the entrance door. These statutes of Dwarapalikas is made up of wood. There is also an ancient Dhvajastambha made up of a stone in front of the Padmavati temple. There is Lokkyi-tree beyond the Padmavati temple. There is also in blossom condition throughout the year. There is also a statue of Jinadattaraya who is sitting on the horse, and this statue is holding on the right side of the Padmavati temple back side. There are also the seven hooded serpent images are present on each side of the

temple. The temple is also protected by constructing a big wall. The Padmavati mandir is situated close to the Parshvanatha basadi. These two temples are having the great space ground for Pradkshina. There are also so many monuments lying on the side of the protection wall. In recent years about 32-35 years back the famous philanthropist of Vained in Kerala late Jinachandra, who had also been a member of the Loksabha, did the renovation of the temple.[39]

The image of the goddess in the Padmavati temple is seated figure with four hands; her back hands hold *ankusha* and *Pasha,* while the front right hand is in the *abaya-mudra* and the front left hand holds the form of a book.[40] The figure of the Jakiyabbe Padmavati is also as noble, and her hara having more number of pendants, as precious as, if not more than the Yaksa's. Her Karanda crown with a diamond broach on the front and festooning pearly strings coming down as they do from the broach's crest, and the golden ribbon at the base, go well with glory of the goddess. The lotus buds she holds are even more shapely than that of the Yaksa. The noose and the goad held in the upper arms are equally fine. The broad, ribbed anklets of silver look preety just as is the jewel-studded Keyura. The face, somewhat squarish is sober and eloquent in a quieter way.[41]

Contribution of Vikrama Santara (I) period (898-920 A.D.) -

Now much is known concerning the art and architecture of the immediate descendants of Jinadattaraya, though a few sculptures may fall into that dark phase. But the curtain is lifted in the late 9th century, in the period of Vikrama Santara (I) whose known dates are from 898 A.D. to early years of the next century, though he may have begun his career some years before the date and ended perhaps around 920 A.D.

Important Santara temples appear to have been built almost exclusively under the royal patronage. They fall into two broad phases, early and late. The earlier buildings, excepting one, apparently date from Vikrama Santara's time.[42] Tolapurusha Vikramaditya-Santara (on the date specified) had a stone basadi made for Moni-Siddhanta Bhattaraka of the Kondakundanvaya, and made grants for it.

Vikrama Santara's own inscription of S. 819/897 A.D., refers to his founding a Jaina basadi for the recluse Moni-Siddhanta-Bhattaraka of the Kondakundanavaya.[43] Vikrama Santara himself founded a stone temple on the hill behind Humcha town in S. 819/898 A.D., a notice to the effect being once recorded on a wall of this very which, till its recent demolition, was known as Guddada-Basadi and was sacred to Bahubali. Two other buildings in Humcha also seem to date from his time the precise

origins of which are namely the Sule-basadi and Bogara-Basadi, are otherwise in the same general style.[44]

There are two inscriptions relating to Vikrama Santara, one from Barur, whose date could be found 890 A.D. which refers to a Santara as a King, feudatory of Prithvivallabha Kannarddeva Rastrakuta Krisna II : (880-915) A.D.[45] The other one from Salur of a Santara Officer Candinga and dated to 902-903 A.D. referring as it does to the Vikramaditya Santara and his over lord Rastrakuta Krisna (II).[46] After Jinadattaraya and many others had ruled there, there arose Srikesi and Jayakesi. To Srikesi and his queen was born a son Ranakesi. After him many having ruled, there was Hiranyagarbha who made the Mahadana, slew or put to flight all the neighbouring kings, and with the Sula river on the South, Tavanasi on the West, and Bandige on the north as its boundaries, formed the Santalige Thousand and into a separate kingdom-being known as Kandukacharya, Dana-Vinoda, Vikrama Santara.

The Humcha inscription of Vikrama Santara's time call him Tolapurusa referring to his ceremony. The inscription 1077 A.D. from Humcha, earlier cited, credits him with the performance of sacrifice and many donations which won for him the feudatory epithets, Danavinoda and Kandukacarya.[47]

Vikrama Santara seems to be a powerful king who consolidated Santara power and ushered in peaceful period which resulted as we are to notice here, in the flourishing of the Santara idiom of Karnataka art and architecture.

The style of the period of Vikrama Santara, however, differs from that of Jinadattaraya and although the course of its evolution cannot be firmly traced, it would appear that the pillar in its broad features, shows affiliation to both the early and late Rastrakuta types. Santara idiom would now appear to be a high quality provincial variation of the Rastrakuta style with some links as an *Adhisthana* types, to the temples of lower Dravidadesa and later temples in Kerala. It also contains the seeds of the *KosthaPanjara* and other formal decorative devices which later on became viable in period of the Chalukyas of Kalyani.[48]

Guddada Basadi -

The Sanctuary of Bahubali on the top of hill, was built, as earlier said, in 898 A.D. by Vikrama Santara for Mauni Siddhanta Bhattaraka, a Pontift of the Kondakundanvaya of the Southern Digambara Church.[49] The original temple had been very recently pulled down to give place to a cement concrete structure. From the remains of the dismantled temple still spread over the site, it is clear that in style plan and dimensions it was somewhat similar to the Bogara Basadi.

The Adhisthana was of the Kapotabanda class. The Misraka pillars that were once in the hall show a plan cubical base, the shaft immediately above being decorated with a pattern consisting of elongted overlapping petals with frilled edges. Next come two necking courses, a jewelled string and a cable moulding followed by a bell shaped member, the lower part of which consists of a grasakin Kanika (lion with bell and chin) and the upper part either of a manibanda or a scroll band. Next follows the malasthana and lasuna decorated all round with a series of petalled ornaments. Altogether they seem to be rather rare type of decorated pillars just as perhaps some of the most beautiful in all Karnataka. Fragments of the Pancasakha doorframe indicate that it possessed Patrā, bahya an ratnasakhas the other two being left plain.[50]

Sule Basadi -

In Kannada, Sule means prostitute. It is said that the temple might have built by some prostitute. Therefore it is called as Sule-basadi.

The oldest of the four extent early buildings at Humcha is very probably the Sule basadi. It is also the largest, being about 17 feet in width. The Adhisthana is of the general Kapotabandha class On the Karna part of the wall is carved a Panjara-kostha framed niche and dormer with a very shallow sit-niche, which is also

found at the Bhadra. While this feature is reminiscent of Panyan building, the makara torana crowning the niche characteristically present in the buildings of lower Dravidadesa does not apparently find a place in the Santara wall scheme. The bosses of the nasika dormers of the Panjara Kostha as well as of the Kapota of the prastara are unfinished. The temple has lost its *Mahamandapa*. The superstructure over the viman seems never to have been built, or if at all, in perishable materials such as timber, brick and plaster.[51] In front of this Sule basadi there are two inscriptions and one small temple without sikhar. There is a idol of seated (Padmasana) Mahaveer. Bogara basadi and Sule basadi were built in the Vikrama period.

Bogara Basadi -

The building immediately following the Sule basadi in time is the Bogara basadi. Of late it has been saddled with unsightly additions but the older fabric is still intact. Judging from the elegant proportions as well as the high quality of workmanship, it must rank among the most beautiful temples of this period in all Karnataka desa.

The vimana possesses an unusual variety of Adhisthana, probably of the Pratibandha class and the wall is relieved by Brahmakanta pillasters very similar to those of the Sule-basadi

though a little less archaic. The mukhapatti of each alpanasi shows a crisply cut, unusually rich and vry elegant vine ornament, and the gadha (cavity) harbours a seated Jina figure.

The upper storey is formed by a grahpindi with a bhadra-projection which is enriched with a Salakostha while the karna bears a storied kapotapajara. the later feature a special to this style, and has a bearing as the development of wall surface of Karnataka temples built during the subsequent period of the Chalukyas of Kalyani. The Sikhara is now partially concealed by an ugly modern chamber with tiled roof, its mahanasi-s contain seated Jina figure. The curvature as well as the proportions of the Sikhara also differ from contemporary examples in lower Dravidadesa but is beautiful and blend with the lower structure.[52]

Vikrama Santara thus seems to have been a powerful prince who consolidated Santara power. He ushered in a peaceful period, and as a result, also the full flowering of Santara art and architecture.

Cagi Santara (920- 945 A.D.) -

Vikrama Santara was succeeded by his son Cagi Santara by queen Laksmidevi. The three Soratur inscriptions dated 930- 934 A.D. in the time of Rastrakuta Govinda IV (930-935 A.D.) (Suvarnvarsh) was the same period to the Cagi Santara of Humcha. In about, 920 A.D. Santara King, whose name is not given, was

defeated in a battle with the Nolambas, and Slain and beheaded Ganga prince, the son of Prithvipati 920 A.D..[53] After vikrama Santara, his son Cagi ruled for some years. The events which followed next seem to have sent Santaras temporary obscurity.[54]

Cagi is credited by Humcha inscription of 1077 A.D. to have built the reseervoir Cagi Samudra.[55]

Paliyakkan-Basadi (950 A.D.) -

The Parshva-basadi is possibly the Paliyakkan-basadi founded by Paliyakkan according to an inscription of the mid 10th century built in its wall. Its style is a little more advanced than both the Bogara and the Guddada-basadi, and a date in the first half of the 10th century, rather than the last quarter of the ninth seems most likely. Original Paliyakkan-basadi in 950 A.D., which is about the date.

RENOVATION OF PADMAVATI AND PARSHVANATH TEMPLES BY VIRA SANTARA (1062 A.D.) -

After Gagi Santara, the dynasty the surviving, passed for over a century into political limbo. The name of the Princes who followed in succession are known from the inscriptions of the date after 1050 A.D., but they pass over in silence on their activities and statues. The events that followed Cagi Santara's death in a

battle in 940 A.D. had at some point soon after sent the Santaras into an obscure living.[56]

The direct control of the Santara's land then onward implied by Chalukya feudatories ruling from Banavasi. There was for example, one Brahmanas, a vassal of Chalukya Taila II (973-997 A.D.) governing Vanavasi-12000 but also Santalige-1000[58] of the inscription and thus the date of foundation of this temple. There is, however no evidence suggesting rebuilding. The shrine is to small and severe to be a royal foundation, if the builder is assumed to have had royal connections (Date about 950 A.D.).[58]

Be it well when the fierce supporter of the faith (or, the great Ugra, firm in the faith), possessed of valour, champion over foreign kings, was ruling (on the date specified), apparently Paliyakka, Tolapurusha, Santara's wife, on the death of her mother, erected a stone basadi called Paliyaleka basadi, the various grants were made for it.[59] The disastrous invasion of Cola Rajaraja on Kuntaladesa in the time of Chalukya Satyasraya (997-1008 A.D.), and then there is Kundamarasa, a feudatory of Chalukya Vikramaditya V (1008-1014 A.D.) who claims to be ruling over Santalige besides the Vanavasi province.[60] The Santaras may still be there in Humcha or thereabouts, paying tribute to the Chalukya emperors bigger vassals stationed at Vanavasi. But family's real eclipse may have come when a certain Bijjarasa (with his brother

Gonaraja), the feudatory of Jaya-Simha II (1015-1043 A.D.) who seems to have been put directly in charge of Santalige, claiming as he does to be "enjoying Santalige in 1042 A.D."[61] Subsequently the occupation of the Santara kingdom by two Chalukyan princess Bijjaras and Gonaraja- brought about the eclipse of the dynasty from about the third quarter of the 10th century to around 1060 A.D.[62] From gloom, dishonour and inaction, Vira Santara II lifted the dynasty up for the seemed to have freed Santalige- nad from the usurpers and restored it to its former glory.[63]

When did Santara come in full possession of his ancestral princedom is not easy to say. It may be before 1060 A.D., because in the year, "the Santara's ministers had become involved with the 'Hoysala's hostile force' near the southern border of the Santara kingdom.[64] This fresh lustre is reflected from the Santara records that now not only begin to appear in number but also vocal on dynasty's achievements. The surviving sculpture and architecture of that time in the capital town Humcha further attest to the dynasty's revived glory. For instance, Vira Santara rebuilt the ancient family shrine of Jakiyabbe Padmavati in Humcha, to which his consort Cagaladevi added a torana in 1062 A.D. more temples were to be found in this period in Humcha.

The style of this period is quite different from the style of Vikrama Santara time. It shows a strong affiliation with the

imperial style of the Chalukyas to Kalyani, but the buildings are such simpler and austere in contra-distinction with the Chalukyan. to that extent they are disappointing.

Additions to Parshvanatha and Padmavati temples during the period of Vira Santara (1062 A.D.) :

Traditionally the most ancient, the most sacred and hence principle Jaina temple in Humcha is "*Lokkiyabbe-Jinageha*". The building seems a replacement in Vira Santara's time of the earlier edifice of Jinadattaraya (9th century A.D.) and may be of a date little anterior to 1062 A.D.

The temple, east facing, is a plain oblong structure divided into three chambers the garbhagriha, the first closed hall, and the second closed hall. Inside the sanctuary are the beautiful sculptures of Jina Parshva, Yaksi Padmavati and Yaksi Sarvanabatti (converted into Dharendra). A cross inside this garbhagriha has been supported by two simple but ancient looking pillars, perhaps the remainders of the ancient of Jinadatta's time.

Flanking the doorway, the first hall has a pair of standing figures of Jina Parshvanatha with a surrounding narrative of the "*Upsarga*". The second hall - has Srikara pillars in the nave, elaborated moulded, shaped and ornamented with muktajala, manipattika, and Vasantapatti. The second pretty hall, judging the

style of pillars, may have been added in the early 12th century A.D.

To this latter hall was added a mukha-mandapa in the Vijaynagar style 15th century A.D. A torana had been set up at some spot in front of this temple by Cagaladevi in 1062 A.D.[65]

The sculpture, sparse through now remaining of the time of Vira Santara, for certain reflects a second best movement of flowering in the history of Santara art. The 11th century was a glorious time in Karnataka as revealed by the art particular of the time of the Chalukya emperor Ahavamalla Sómesvara I (1042-68 A.D.). Vira Santara was his contemporary (and also his subordinate), and the Santara art of his time was a part of the greater movement that surged up and swelled in the Chalukyan empire.

The inscription of 1062 A.D. on the Parshvanatha temple pillar credits him with the building of the temple of his family deity Lokkiyabbe which undoubtedly is the present sanctuary of Parshvanatha The cult image inside the sanctum is of Jina Parshvanatha. By Jina's right is Yaksa Sarvahna converted at a later stage into Dharanendra by placing a slab with a shallowly, carved torana and the triple cobra-hood symbolic of the Nagendra behind the head.

On the right is Yaksi Padmavati as the Humcha inscriptions affectionately address her since Jinadatta's original fan is no more to be found in Humcha today, it is very likely that Vira Santara replace it by a new building, the present temple of Parshvanatha. Not only that, the images in the Sanctuary are also, by style, of this period, and by implication, replacements of the original.[66]

The inscription dated 1062 A.D. furnishing the following important information :

The beloved of that Vira-Santara's mind any eyes was Chagala-devi. Numerous verses in her praise it - In front of the basadi of Nokkiyabbe, the family- goddess of her husband Vira Santara, she had a 'Makara'torana' made. And a Baligave she had a temple made called Chagesvara, and making gifts of virgins to many Brahmans,. she performed the Mahadana, and giving gold and baskets to the crowd of eulogists and dependents of a much as they asked, was distinguished for her liberality. And that Chagala-Devi's mother Arasikabbe also rose to fame. And the Sarvva-Pradhanam of Santara's house, Brahmadhiraja Kalidasa was distinguished.[67] The above inscriptions indicates how royal ladies were influenced by Jain religion and donated lands to temples..

Trithada-Basadi -

In the same year (S. 984) or slightly earlier, village headsman and burgher and probably tradesman named Pattana-Svami-Nokkaya-Setti built Pattana-Swami Jinalaya, also called Tirthada Basadi in 1065 A.D. in Humcha. He donated to the newly founded temple, the village Kukkudavali, he was in possession of and the King too donated Molakere to Sett's temple. The traders also built five reservoirs, namely Santagere, Molakere, Pattanasvamigere, Kukkadavallikere and Talevindegere.

Bhujabala-Santara Jinalaya (S. 987/ 1066 A.D.) :

Vira Santara was succeeded by Taila II alias Bhujabala Santara who founded 'Bhujabala Santara Jinalaya' in Humcha in the Sake year 987 A.D. 1065 A.D..[68] He also made some donations to the Tirtha-basadi of Pattana-Swami as stated in an undated inscription engraved on a Mahastambha before the Sule basadi.[69]

Bhujabala Santara, who after his overlord the western Chalukya monarch Trailokyamalla Deva, had the second name of Trailokyamalla, so we gather from a stone inscription dated 1066 A.D. constructed a Jinalaya called Bhujabala Santara Jinalaya in his capital at Pombulcca, and granted the village of Haravari to his guru Kanakanandideva.[70]

Panchakuta Basadi :

The finely executed Panchakuta basadi attract even today large number of Jain pilgrims from all parts of India.[71] This is one of the oldest basadi in Humcha. It is in front of Dharmasala. This is a complex of five temples, therefore, it is termed as Panchakuta basadi which belonged to 10th and 11th century A.D. This temple was built by black stones. In this temple complex there are two images of goddess Padmavati which are nine feet in height. It is built in the Chalukyan style. It consists of five cells all in a row with a common navaranga and an open mukhamantapa. There is verandah all round the temple. In front of the main structure and a few feet away on either side, it is two small shrines and the whole is enclosed by a compound with a Mahadwara. Between the Mahadwara and the main building stand a small mantapa and a *manastambha* which is a magnificient monolithic pillar and is an interesting piece of work with elegant carvings.[72]

The pillar stands on a high platform which has three tiers. The bottom most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier, there is a procession of the Ashtadikpalakas with all their retinue and musicians. The column is square to a certain height and then octagonal and finally circular at the top. There is a small

pavilion surmounting the pillar with a seated figure facing each of the four directions. There are several inscriptions in the basadi.[73]

The art of Vira Sañtara's successors, his Bhujabala and Nanni Santara strikes of somewhat different note. But this again is in keeping with the fashions of the time of the Chalukyan monarch Somesvara II (1068-1079 A.D.) and his brother Vikramaditya VI (1078-1126 A.D.), in whose times the imperial art went 'buroque' in spirit and form the Panchakuta basadi at Humcha, in its five cells, shelters five seated Jina images, three of which still have their accessories in position. Each Jina figure sits on a Simhasana with an impressive throne-back terminating at each end by a Vyala and a splendid makara over whose back the water deities ride. Then there is a triple umbrella, and a Caitya tree behind the umbrella. Again behind the throne, on either side, stands a fly which bearer.[74] There are besides the figure sculpture, fragments of atleast three different toranas of differing workmanship and dates in this collection, and one is stylistically the oldest among them. From a later torana still in position in Panchakuta-basadi, which possesses the formal details though not the idiom of what the earlier examples must have been, it is possible to visualize what the older toranas were like, and how they were positioned.[75]

The next importance notice concerning the Santara chiefs and their religious deeds from the inscription in the Panchakuta-

basadi, the one of 1077 A.D. We have already noted the latter inscriptions further says that when Nanni-Santara (brother of Bhujabala) was ruling queen Cattaladevi, sister of queen Vira Mahadevi (the consort of Vira Santara and mother of Bhujabala, Nanni and two more sons) - who was daughter of Arumuli Gangas and wife of the king of Kanchi and who was then living in Humcha founded a Jaina temple named '*Urvi-tilaka-Jinalaya*' also called '*Panchakuta-Jina-mandira*' in the town in memory of her parents Arumulideva alias Rakkas- Permandi Ganga and Gayabbarasi, and sister Viraladevi Gayabbarasi, and sister Viraladevi (Vira Mahadevi) and Rajadityadeva. She also got one artificial lake excavated. For the worship and maintenance and reparation, a village was donated to the temple Nanni, Santara, conjointly with his brothers. Oddamarasa and Bommadeva (Varmadeva) and Cattala devi. One other inscriptions of 1077 A.D. on a pillar to the South of the torana refers to the laying of the foundation stone of the Panchakuta-basadi, when Bhujabala donated a village and his brothers Nannisantara, Vikrama III ((Odduga or Oddamarasa) also granted a village and some land.[76] One more inscription from the self same basadi and of the same date refers to further donations by the same members of the royal family. And finally an inscription on the *manastambha* in front of the Panchakuta-basadi eulogizes

the royal descendants of Viradeva, Cataladevi, sister of Viradeva's wife.[77]

In a later record dated 1103 A.D. we learn that the same Santara lady, who is called "a cow of plenty to the glorious Jina congregation" along with her won sons Bhujabala Santara, Nanni Santara, and Vikrama Santara, granted specified lands to the same Panchakuta basadi. And opposite to the Jinalaya, in Andanur, she and Tribhuvanamalla Santara, as a memorial for the death of Birabbarasi, laid the foundation stone of another basadi, pronouncing the name of Vadigharatta Ajitasena Pandita.[78]

Then there is an inscription of Vikrama Santara III of the sake 1025 and 1103 A.D. from Danasale, referring to a donation of a village to Panchakuta basadi of Pombulcca by Bhujabala Santara. Nanni Santara III and of the laying down a foundation stone of basadi in Andanur in memory of Virabbarasi.

Another Santara princess who promoted the cause of the Anekanta-mata was Pampadevi, the daughter of King Taila and the elder sister of Vikramaditya Santara. Epigraphs highly praise this lady "All the world filled with newly raised towers of painted Caityalayas, the ears of all the elephants at the points of the compass filled with the sounds of trumpets and drums in Jina festivals, all the sky filled with flags for Jina worship - Pampadevi

shone everywhere with the glory of the Arhad Sasana. Considering the stories of Jinanatha in the well-known Mahapurana here earnings, the bestowal of the four kinds of gifts to Jina munis here bracelets, devotion and praise of Jina Pati her beautiful necklace. In one month she herself caused to be made Sasanadevate in the same manner as the famous Urvitilakam had been constructed. Pampadevis foremost desire was the following - the performance of the Asta-Vidharccane, the mahabhisekam, and Caturbhakti.[79]

Pampadevi's daughter was Bacaladevi who was reckoned to be a second Attimabbe. She was the devout and generous lady.

And finally we may take not of an inscription of sake 1199, 1147 A.D. of Pampadevi and Srivallabha alias Vikrama Santara IV on the pillar of the hall of the Panchakuta basadi which refers to the setting up of an image of Sasandevata in the basadi and the extension of the basadi's northern Pattasala.[80]

In the Pattasala have been place an image of Yaksa Dharendra, a Sasandevi, and the Srutadevata a Saraswati which appears to have been executed in the same style as the two large dvarkapalas at the central door of the Pattasala. At least one of the three can be dated to 1147 A.D., set up in that year by Pampadevi, sister of Vikrama Santara IV. A scion of the Santara clan. Jagadeva had for some years worked as the "*Durgapala*" (master

of the keep) of Anahillapatall in the early years of Chalukya Jayasimbadeva Siddharaja of Gujarat.[81]

Besides major temples mentioned above, the following are the minor temples situated at Humcha.

Kshetrapala Temple :

This temple is in the Southern corner of the outer perimeter of the Parshvanatha temple. The temple is about 15 feet high and 10 x 10 Ib approximately. It is built up of stone bricks.[82]

Ashok Basadi :

This basadi is in the centre of the garden situated in the South corner of the Sri Matha. Here the image of Jina is in Padmasana. This basadi is from the ancient period.[83]

Children Basadi :

This is built with small pieces of rocks. It has the idol of Swami Parshvanatha 4 feet high and seven hooded serpent is present on the head.[84]

This basadi is situated in the dharmashala, Yaksa and Yakasis and also Chavaradhari are present. The kshetrapala also present in the outer side of the mandira.

Kumudvati,Tirtha (Humcha Kunda) :

This holy lake is at a distance of about 3 kilometers from the Padmavati temple. Here the water drops down in a continuous stream. There is always a rush of devotees here for the holy bath.[87] To the South West of the village, a little inside the hilly woods, is this elegant but partially damaged, square Kunda or step well. Its upper as well as lower inner facings show a series of panels displaying full down lotuses and demand shaped floral motifs between the galapadas. At the central points of each of the three sides of the kunda descend a stairway flanked at the lower end by totemic elephant pairs. At the fourth side is a Pranala - conduit through which is conducted a very thin stream of water to collect at the central pool Five steps continue all around the lower reaches and are pierced only by the three descending stairways, each flanked of pair of the elephants. It is difficult to say the date of Kunda, arguably though it could be of a date. Somewhere in the early years of resurgence of the Santara power, probably built in the sixties of the 11th century.[85]

The stream of cold water falls in this Kunda without fail for 24 hours. It is the birth place of Kumudvati river. It is unknown that from which place the stream comes because on this stream there is a hill of soil. As it is the birth place of the river is called as a Tirtha. The fresh water from this place should brought every day

for the *Abhishek* of the goddess Padmavati by the elephant. The people of this village also brought the water from this Kunda. There is a symbol of *Mesha* (Bakari or sheep) present on the lower part of the board pillar it means that there was a Jina-mandira in the premises of this Kunda. A small lake also present near to the Kunda.[86]

Moti Talab :

Moti Talab is situated on the left side and near to the Panchakuta basadi. The Talab is constructed by the King Jinadattaraya. This inscription of 1077 A.D. indicates that "the mother of King Coggiga Santara alias Nanni Santara reconstructed this moti-talab. The length of this talab is about one kilometer and breadth is about 500 to 2000 feet approximately. The water level decrease sin summer and increases in rainy season but in summer as it may decreases it should not be dry. The numerous lotus are present in this talab. The great mother had created pearls in this pond to test King Jinadattaraya. Hence it is called the pearl pond or moti-talab.[87]

Ruined Royal Palace :

The Royal Palace of the Santara King was constructed by the King Jinadattaraya and it is in ruined condition now. The whole palace and was made up of wood. This palace was near to

the back side of Panchakuta-basadi and Padmamba High School. After some years unfortunately this wooden palace had burnt out. Now-a-days if we dig some soil on this place we will get the carbonised rice and some mud bricks and pieces of tiles. At the time of construction of the Puddamamba High School some statues of Tirthankaras were found and are in good condition. The palace and Humcha city was bounded by a big wall of which the monuments are seen today around the Humcha city.[88]

Thus the present Humcha town has the following important Jain temples. Parshvanatha basadi, Padmavati temple, Guddada basadi, Sule basadi, Bogar basadi, Paliyakke basadi, Tirthada basadi, Bujabala Santara Jinalaya basadi and Panchakuta basadi and other minor important places. These Jain temples are cultural heritage of Karnataka and many Jain devotees used to visit these temples every day regularly.

In brief Humcha, the temple city of south Karnataka located in Shimoga District has been religious importance since 8th century onwards. The Santara period of 400 years from 8th to 12th century A.D., is regarded as golden period in the history of Humcha Santara rulers like Jinadatta, Vikrama-Santara, Chagi-Santara, Vira-Santara II, Bhujabala-Santara, Vikrama-Santara IV and their royal ladies spent lavishly their wealth for erecting Jain temples there and Humcha became one of the leading Jain centre in

South Karnataka. For the development of Jainism in South Karnataka, Humcha like other Jain centeres rendered yeomen service and one has to recognise its service without fail.

No doubt during Santara period Jain community in Humcha has attained a highly developed stage in 8th century onwards. An old sacred Jain manuscript and canons have been preserved in Humcha library which are important for the student of history.

CHAPTER - IV FOOTNOTES

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CHAPTER- V

RISE OF JAIN CENTRES IN SOUTH KANARA DISTRICT : KARKALA, MOODABIDRI AND VENUR



Tribhuvan Chudamani Basadi at Karakala
(1000 pilar's Basadi)



Image of
Lord Bahubali at
Karakala

CHAPTER - V

RISE OF JAIN CENTRES IN SOUTH KANARA DISTRICT: KARKALA, MOODABIDRI AND VENUR

KARKALA ALIAS PANDYANAGARI : THE POLITICAL SEAT OF THE BAIRARASAS DYNASTY -

Like SravanBelgola, Humcha, Karkala, Moodabidri and Venur have been famous Jain centres since early medieval period. Even today these places have religious importance and a number of pilgrimages and tourist not only from India but all over the world visit these religious places.

Moreover, like Hasan, Shimoga, South Kanara district is full of famous Jaina sacred centres which have been responsible for the spread of Jainism in this area. The centre of Jaina gravity shifted from Humcha to Karkala in the 13th century A.D. Hoysala and other medieval Royal dynasties of South India patronised these centres, built magnificent Jain temples and Jainism was in fullswing even though there was menace from Lingayat religion from 12th century onwards. In this chapter an attempt has been made to bring out the religious and historical significance and role played by these centres to spread and to protect Jainism in these area. The following are the noteworthy Jain centres in South Kanara district and subsequent pages are devoted to enumerate the

account of these places with help of archaeological and literary sources.

I. Karkala

II. Moodabidri

III. Venur

I. KARKALA

Description of Karkala

Before we study the history of Karkala it is useful to notice the site and description of place Karkala. Karkala is unique among the many places of tourist interest in modern Karnataka State. Some there are which have been endowed with nature's bounty, some others with ever enchanting creations of the architect, the sculptor or the artist, still others with the seat of modern learning industry or trade. Karkala is an epitome of all of these.

The neat little town of Karkala ($13^0 12'$ N. 75^0 E) lies 33 miles to the north east of Mangalore and 24 miles South east of Udipi. Moodabidri is 10 miles nearer Mangalore on the road to Karkala, while Venoor is 12 miles south-east of Moodabidri. A fine asphalted road from Mangalore to Udipi passes through Moodabidri and Karkala; and there are regular bus services plying every 30 to 40 minutes carrying passengers to these places.

Karkala is not only a reputed place of pilgrimage to thousands of Jainas coming from all over India, it is also sacred to the Hindus and the Christians with its famous Church.

Black stone/ Karikala

Cradled in enchanting natural scenery, the town is aptly named Karkala (short for Karikal) black stone - as one can see innumerable black granite formations holding up their imposing heads all round the place. It derives its name from a rock called Karikal meaning black stone which is used for building purposes.[1]

Recorded in epigraphs as Karkala or Karekala, this was the seat of a political power, the Bhairarasas who ruled for 500 years the kingdom of Karkala, also known as Pandynagari. This is a region, one of the richest in historical monuments.[2]

The huge statue of Gommata, the basadis and the temples of Anantashayana and Venkataramana here attract a large number of pilgrims, lovers of art and student of history. These architectural creations, Jaina as well as Hindu, are the gifts of the royal family of Bhairarasa Wodeyars.[3] The old palace of this family has been recently renovated.

There is a large colony of gouda Saraswats who came here from Goa. The Jaina ruler of the place built the large temple of Venkataramana here about 1537 A.D. to help them to pursue their

own method of worship. The sheshashayi Ananteshwara temple here was built about 1567 A.D. Every item of the ornaments of the well polished chief idol of this temple is elegantly carved. Vishnu rests on the coils of Shesha in a serene way. Brahma rests on the lotus which blooms out of Vishnu's novel and Lakshimi attends on the Vishnu near his feet.[4]

SITES OF KARKALA

Gommateshwara Statue :

The famous gigantic monolithic statue of Gommata, which is 42 feet tall, was installed by Veer Pandyadeva, a ruler of the Bhairarasa family of Karkala in 1432 A.D. About two furlongs from Anekere, (it means lake for elephant) this striking statue of Gommateshwara stands on a rocky hillock. It has elongated ears, hawk-nose, curled hairs and half open eyes. It has serenity and awe-inspiring eminence. Of the three Gommata statues in Karnataka this is second in height whereas at SravanBelgola and Venoor, we discern a smile on those wonderful lips, here at Karkala we find a complete absorption in meditation.[5]

This statue was not carved of any rock already standing there. It was carved elsewhere, brought up the hillock and erected. How was this achieved in those days without tractors and cranes? Here is how Chadura Chandrama describes the feat :

“The King regarded the high hill to the right of his palace as a veritable Kailas, when he went in the Company of his guru, Lalita Keerti Bhattaraka, he found near the hill a stretch of high class granite. The King at once decided to use it for a Gommata statue and with the guru’s permission at once performed the preliminary poojas.

Then the King employed clever sculptors to carve the statue, which they began on an auspicious day after the king had again worshipped the stone as directed by his guru.

The sculptors worked hard, day and night. When they required rough hewn statue was complete, it was lifted by the ten thousand people and placed on a carriage with twenty wheels. Strong ropes were used to pull the carriage up the hill. The King himself led a concourse of ten thousand persons to pull from the front while the royal elephants pushed it from behind.

Inspite of the herculean efforts of thousands of people, the cart could be moved up only about two yards a day. Whenever the men were tired, the King supplied them with butter-milk and sweet drinks and gave them fruits of various kinds. It was nearly a month’s stupendous struggle before the statue reached the crest of the hill.

A pandal on sixty poles was set up on the top on the hill and the master sculptors began to give the final shape and polish. It took them over a year to complete the work.

Then the problem was how to set it erect. The hill being covered with granite, it was not possible to test the ground below. A spot was levelled and the necessary pedestals set up. Then a thousand wheels and ropes were used to pull up the statue and stand it on the pedestal.

It was the twelfth day of the bright half of Phalguna in the year Virodhikrita. The priests began to chant the holy Mantras; the yatis chanted the *Dasa-bhakthi*. The musicians sang the songs specially composed for the occasion and the ladies recited the ancient auspicious hymns. To the accompaniment of deafening bands and bells and the shouts from thousands of throats, the statue was at last erected safe and sound at the appointed hour."[6]

Besides Bahubali statue, the following are the other historical monuments at Karkala which are worth noticing.

Brahmadevara stambha :

The granite pillar in front of Gommata has a Brahma seated on the top. The small sculpture of Brahma excels that of Gommata in fine workmanship. The whole pillar is so carved and so

polished that one wonders whether it is really granite. This was set up in the year 1437 A.D..[7]

Chaturmukha Basadi :

In the midst of a pond, called Anekere, is a Jaina basadi, known as Chaturmukha basadi with two storeys. It was constructed in 1545 A.D. by Abhinavapandya deva. The celebrated structural temple of the Jainas is the Tribhuvana Chaityalaya, popularly known as the Chaturmukha basadi, which is an enduring, soiled and mammoth edifice. It is constructed on a stone boulder, known as chikka-betta. This monument was erected in 1586 A.D. under the orders of Bhaira-Vendra II of the Bhairarasa family.[8] This basadi has four identical looking entrances from the four quarters and hence it is popularly known as "Chaturmukha Basadi". It was completed about 1586 A.D. It has life size statues of three Tirthankaras, besides small images, 24 Tirthankaras and Padmavati Yakshi.[9]

Neminatha Basadi at Hiriyangadi :

This is second only to Chaturmukha Basadi. This is about on kilometre to the west of the Gommata hillock. It was built in 1329 A.D. in the days of Pandya.

The 54 feet high pillar here was carved out of a single piece of granite and was installed in front of the basadi. It is of excellent

craftsmanship. The Neminatha temple, which is situated amidst enchanting natural scenery at the foot of a hill, was renovated in 1946 A.D. An oriental school with free boarding and lodging facilities is being run here by the Bhujabali *Brahmacharya Ashrama.*

The life-size Jaina images of Araha, Malli, and Muni Suvritanatha installed in four sides of the altar of the garbhagriha are in contemplative mood. It is a peculiar structure, the style of sculpture being typically Vijayanagara. The two icons of Suryanarayana and Venugopal Krishna in Anantashayana and Vanabhojana respectively represent the Hoysala style. The Venkataramana temple in the town of Karkala is of the 16th century A.D. On the top of the hill, called Parpala, is erected one of the oldest roman Catholic churches of the district.[10]

Ramasamudra :

There is a beautiful lake called Ramasamudra, about one K.M. from the Gommata hillock. Unlike other reservoirs, this resembles a natural lake. When it overflows through the three different outlets, it is a sight worth-seeing. The play of the sun's setting rays on the wavelets of the lake in the evening enraptures the visitors. This reservoir is said to have been built by Ramanatha Arasa of the Karkala family who ruled about the last quarter of the

14th century A.D. The lake offers facilities for boating. A horticultural farm of an area of about 150 acres has recently come up on the eastern side of the lake.[11]

The result of the royal patronage and popular support was beneficial for Jainism as well as country. It gave a good opportunity to the Jaina acharyas to establish various centres of learning and religious studies, monasteries and libraries. The Jaina temples with their Danashalas i.e. charity-houses for education, food, medicine and retreat became real spots of cultural enlightenment.

This resulted in a vigorous mass awakening, which made the people realise the value of *Ahimsa* for creating an harmonious atmosphere in human society. The Jaina leaders moved freely among the high and low in cities and villages alike imparting the message of *Ahimsa* and helping the laity to solve its various problems by the right application of it. This brought the Jaina acharyas in the direct contact of the people and they were shrewed enough to lay a firm foundation of their hold over the middle and the trading classes in the society. The Jaina acharyas worked in a cosmopolitan method and increased the number of followers every year by preaching among the original inhabitants of India.

Patronization to Karkala :

These Jaina centres were enjoyed royal patronage from time to time. Not only royal persons patronize Karkala but rich merchants and ladies also extended monetary help to Karkala, due to which it became prosperous and sacred Jaina centre since early medieval period in South Karnataka and many years it rendered valuable service for the spread of Jainism in /South Kanara district.

The history of this principality of Karkala is interwoven with that of the Santaras of Patti Pombuccapura on the Ghats. The first prominent figure in the Santara house was Jinadatta, who, as we have already noted previous chapter, is reputed to have brought with him the image of the Jaina goddess-Padmavati.[12] JinadattaRaya founded the Santara kingdom in the 9th century. With PattiPombuccapura as his capital; and he moved down in the same country to Kalasa (in the Mudgere Taluka) in the South after extending his kingdom.[13] Here at Kalasa the Santara rulers gave expression to their tolerant views. This is seen, for instance from a record dated 1277 A.D. of the time of the senior crowned queen Kalala Mahadevi, when on the great days of the gods Kalasanatha and Jinesvara, a citizen named Madhava, the son of Kala setti made a specified grant of rice and land to the gods.[14]

Bhairarasa Wodeyars :

This dynasty made Karkala as their capital. About eight centuries ago, before the Bhairarasa family made Karkala its capital, the place was only a major village. The Bhairarasa ruled their principality from Karkala for over 500 years, and during this long period they place it on the religious and art map of India. Even the present day importance of the place is due to the institutions set up in the days of this great rulers.

Those who admire the architectural and other greatness of Karkala should naturally be eager to know some details of the family contributed so abundantly to make Karkala famous all over the land, they would like to know who the Bhairarasa were, who have during a period of over five centuries. (1300 A.D. to 1700 A.D.) strove to make their capital a home of religion, a seat of learning, a centre of art, and a refugee to the oppressed of even other faiths than that of the rulers.[15]

Historians are of firm opinion that Bhairarasa who first came to Karkala in the fourteenth century was a descendent of Jinadattaraya, who established himself at HombuchaPura in Shimoga district and installed Parshvanathaswami and Padmavati Amma in that town in the eighth century.[16]

Prior to the coming of Bhairarasa a chieftain named Kapittu Heggade used to ruler over the seven '*Nadus*' called **"Karkala,**

Keravase, Padangadi, Arooru, Aidooru, Nalkooru and Moorarn." There were nearly 770 homes of Jaina Sravakas in his domain whose main occupation was trade. Inspite of their rendering unto the Heggade all the tribute due to him, he continued to harass them. Unable to bear this ill-treatment for long, the Sravakas be sought the protection of Bhairarasa who had come to Moodabidri on pilgrimage. Bhairarasaraya immediately summoned an army from Hombucha, defeated the Heggade and took possession of his kingdom.[17] The Sravakas crowned Bhirarasaraya as their king and Karkala became his permanent abode. Thus began a glorious period of religious, artistic, literary and cultural afforescence.

It is true, this family had to acknowledge the suzerainty of Vijayanagara for some time but for most part it was independent. Even when under the overall power of Vijayanagara, the Bhairarasa continued their patronage of religious and cultural activities. It is said that Bhirarasaraya built a palace where we now find the Palace Basadi and also a basadi inside the palace, he is reported to have named his town as Pandya Nagara.[18]

Karkala : Second seat of Santara dynasty :

Karkala was another important Jaina centre in the country of Tuluva. The early rulers of Karkala were the descendants of one

Jinadatta Raya, who migrated from Mathura in Northern India to South and founded his kingdom of Santara. Probably at the beginning of the 14th century A.D. the descendants of Shri Jinadattaraya, i.e. The Santara rulers of Kalasha, shifted to Karakala and made it their capital.

The Hoysala feudatory Lokanathadevarasa, whose possessions included portions of the Karkala Taluk of South Kanara, was a Jaina ruler. His inscription from Hiriyangadi, belonging to 1334 A.D. records grants of lands by a number of donors including the rulers sisters Bommaladevi and Somaladevi, who the chief disciple of Bhanukirti Māladharideva of the Mulasangha and the Kranuragana to the basadi of Shantinathabuilt at Karkala by the disciples of the Jaina preceptor Kumadachandra Bhattarakadeva along with Aliappa, and other state officials gave specified grants. From thus it may be safely concluded that Jainism had made gains in South Kanara at least early in the fourteenth century.[19]

Lokanatharasa was a great Santara chief, who materially contributed to the spread of Jainism in Tuluva. He was the disciple of Charukirti Panditdeva and exercised some independent sway in the Karkala region.[20]

Since Lokanatharaja bears the birudas of *Samastabhuvanasraya, Sri-Prthuvivallabha, Maharajadhiraja,*

which were usually assumed only by independent monarch sway in the Karkala region in the middle of the 14th century A.D.[21]

Sometimes after him the Karkala rulers came gradually under the influence of the Lingayat faith.[22] But they continued to be warm supporters of the Jaina dharma. We prove this from records ranging from the middle of the 15th century A.D. to the end of the 16th century A.D. the credit of turning the mind of the Karkala rulers to the *Syad-Vada* doctrine goes to the Jaina gurus of Hanasoge. And it was as the instance of Lalita Kirti that King Vira Pandya, the Bhairarasa Wodeyar's 1418 A.D. son, Veera Pandya, went on a pilgrimage to the north, on his way back he saw the monolithic statue of SravanBelgola, and was inspired to set up a similar one at Karkala and when he succeeded his father, the Gommata statue was formally installed by him on 13th February, 1432 King Devaraya of Vijayanagara came down specially to witness the great event.[23]

Till Hiriya Bhairava Deva's 1462 A.D. time there was no separate royal preceptor at Karkala, Lalita Kirti Bhattarakas of Panasoge used to officiate on more important occasions and Charukirti of Moodabidri at others times. This king established a branch of Panasoge peetha at Karkala, and the successors to it are also styled Lalita Keerti Bhattarakas.[24]

Probably it is the same Guru who is mentioned in another inscription dated Saka 1379 (1457 A.D.) which records a gift of Paddy to the Hire Nemisvara basadi at Hiriyangadi, one of the suburbs of Karkala. In this record Lalitakirti is said to have belonged to the Kalorgana. The same guru was likewise responsible for the munificence of the merchants of Hirangadi, who in (1475-76 A.D.) built a Mukha-mantapa to the Tirthankara basadi of that place.[25]

Towards the middle of the 16th century, we have the noble lady Kalala Devi, the ruler of the Bagunjisime and the younger sister of the Karkala king Bhairarasa Odeyar. In 1530 A.D. she made special provision for the continuance of the Jina dharma in the territory over which she ruled "in her own right"." Bagunji itself was a centre of the Bhavyas. The god Parshva-Tirthankara of Kalla-basadi in that principality was the family god of Kalala Devi. It was on the death of her daughter Rama Devi that Kalala Devi made grants (specified in detail for the daily worship and provisions of her family god. But this was done in the constitutional manner of the land. The grant was made in the presence of the former ministers of the Bagunjisime, the Brahmans, the cultivators, the nad representatives, and others. This done, she obtained the sanction of the Karkala King for the same, and then had the stone Sasana engraved. It is interesting to note that on this

occasion she added specified lands as gifts to the grant which a boatman name Valiya had made some time ago also to the same Kalla basadi.

Kalala Devi's anxiety to endow the Kalla basadi with grants was not merely an expression of outward piety. She was a broad minded ruler who believed in universal toleration. It is this which explains why the charter commemorating her gifts to the same basadi begins with an invocation to the *SyadVada* doctrine in the usual Jaina manner, and also with an obeisance to Adi Varaha Sambhu.[26]

Along with the rulers of Karkala, the Catholic spirit of *Ahimsa* of its citizens was more responsible for the spread of Jainism. They were well awakened in the observance of the rulers for spiritual advancement. In Saka 1501 (1579 A.D.) some Sravakas of Karkala gave as a gift money for the study of the scriptures in the Ammanavara basadi at Hirangadi. Thus Jaina Acharyas were ever conscious to help the cause of spiritual welfare of the people and arranged to impart to them the right knowledge of the soul, body and God.[27]

Immadi Bhairvendra Odeyar was another ruler of Karkala who patronised Jainism. The construction of the well known Chaturmukha basadi at Karkala was work of the ruler Immadi

Bhairvendra Odeyar, who called himself the ruler of patti Pombuccapura. The basadi was completed on Wednesday the 10th March, 1586 A.D.[28] He is evidently the same ruler who, 1598 A.D. granted specified lands for the god Parshvanatha of the Sadhana Caityalaya at Koppa. This god had been set up by a citizen named Pandya Nayaka, who had himself granted some lands to provide for the offerings of the god.[29]

Perhaps the most illustrious name among the many famous Jaina rulers of Karkala is that of Immadi Bhairava Raya 1505 A.D.). Bhairava Raya of Karkala had given his sister, Gomatambika, in marriage to Veeranarasimha Banga. The fruit of this alliance was Immadi Bhairava Raya, like Veer Pandya, son of Bhairava, this nephew also has left imperishable monuments of his greatness. At a time when people were wrongly fighting over religious difference, this large hearted king set up an example of religious toleration and equal patronage to all religions.[30]

In the year 1510 A.D. hundreds of Gowd Saraswat families had to leave Goa for fear of forcible conversion by the Portuguese, such of them as come to Karkala received safe refuge in that kingdom; and the Jaina king built the temple of Venkataramana in 1537 A.D. to enable them to pursue their ancient mode of worship. It was from the remains of the dilapidated palace of the ancient

kings, the parapet walls and the steps leading to the tank in front of the temple were built.[31]

In 1567 A.D., when the head of the Sringeri Mutt came to Karkala, he was received with royal honours and was requested to camp there for some weeks. As he would not camp where there was no temple for his stay, the King offered a newly constructed place of worship and had a magnificent idol of Sheshashayee Anantheswara installed in it, although the original intention was to make the place a basadi.

The royal priest Lalitakirti Bhattaraka, of course objected to this conversion of a basadi into a temple Bhairavaraya with replied with all the dignity at his command that a wise ruler ought to treat all the religions of his subjects with equal reverence.[32]

And to make amends for having displeased his spiritual teacher, he got constructed Tribhuvana Tilak Chaityalaya, on the hillock facing that on which Gommata stands. As this basadi has four identical looking entrances from the four quarters, it is popularly known as "Chaturmukha Basadi". This was completed of 1586 A.D. There are installed in it Arah, Malli, Munsuvarata, Thirthankaras at each of the four sides; besides there are 24 Tirthankaras, on the western side and Brahma and Padmavati yakshi on either side.

Literary fame :

During Davani Immadi Bhairavaraya's 1602 A.D. time Thimmanna Ajila of Venoor wanted to install a Gommata at Venoor also. Davani objected to this as he feared that the importance of Karkala might be diminished thereby. The resulted in a battle in which Davani was defeated by Kanta Samant of Naravi, a commander of Thimmanna Ajila. Ramanatha Wodeyar - 1622 A.D. He married the Ajilaqueen Madhura Devi.

Veera Pandya seems to have objected to Madhura Devi's proposal to arrange for a *Mastakabhisheka* to Gommata of Venoor. The queen ceded to Veera Pandya the Naravi area and bought off his opposition. Very little is known of those who succeeded Veera Pandya. There is no representative of the ancient family now.[33]

The Bhairarasas were not only patrons of architecture, sculpture, but also of literature. Some of themselves poets of some note. Pandya Kshapathi has written "*Bhavyananda Shastra*", a nosegay of moral aphorisms. Veera Pandya wrote "*Kriya Nighantu*". Sanskrit poets like Lalita Keerti, Nagachandra and Kalyana Keerti and Kannada poets like Ratnakara Varni and Chadura Chandrama enjoyed the patronage of the Bhairarasas.[34]

Thus next to SravanBelgola and Humcha, Karkala is the important Jain sacred place where second Bahubali image is the main attraction for Jain Sravakas.

II. MOODABIDRI : A JAINA KASHI OF SOUTH

Shrikshetra Moodabidri and the Location :

Next to Karkala Moodabidri is an important Jaina centre in South Kanara district since early medieval times. Moodabidri, popularly referred to as Jain Kashi of South India is historically an Atishaya Punya Kshetra. More than other things it is famous for its Jain basadis.

A small town, nestling in the midst of lovely natural setting to the Jains, Moodabidri is a place of religious pilgrimage and to others it is a centre of architectural treasure. Here are found in the temples the holy scriptures (Siddhantha) *"DHAVALA"* *'JAYA DHAVALA"* and *"MAHA DHAVALA"*, (The 'VEDAS" of Jains) and also a good number of Jaina Murthis big and small, made of precious stones.

People from North India mostly call this Moodabidri as "Moolabidri" "Modabadri". But the name Moodabidri which we find in Government documents is generally accepted one. SravanBelgola lies 200 K.M. away from Moodabidri. (Generally North Indians refer SravanBelgola by the names "Jain Badri" -

"Jain Bidri" and "Bahubaliji". However, this holy Kshetra is traditionally termed as SravanBelgola either in the South India or in any Government documents.

Moodabidri and SravanBelgola are the two most sacred South-Indian religious pilgrim centres for Jains of whole India. But some Jain pilgrims finding the similar word "*BIDRI*" in both the names of different holy places are under the wrong impression that the two different names are the name of one place that is SravanBelgola and they are only visiting Jainbadri (SravanBelgola) return home being miserably devoid of Punya darshan of Moodabidri.[34]

Hence the pilgrims are to note the following. The other names of Moodabidri are Moolabidri, Moolabadiri and SravanBelgola and that of SravanBelgola Jainbadri, Jainbidri and Bahubaliji. Both the places of holy pilgrimage are historically important for tourists and spiritually for the Jains. Each is independent of the other.[35]

Location of Moodabidri :

Village in the Mangalore Taluka of South Kanara district, of Karnataka, situated in $13^{0}5$'N and 75^{0}E, 21 miles east of Mangalore town. Moodabidri lies to the north of and 22 miles away from Mangalore, the district headquarters of Dakshina

Kannada district in Karnataka and one of the major parts on the west coast. From Mangalore buses ply, every half and hour to Moodabidri. Tourist who come down from Delhi to Moodabidri could enjoy the direct railway by Delhi - Mangalore Jayanthi Janata Express which passes through Agra, Gwalior, Jhansi, Bina, Bhopal, Itarsi, Nagapur, Jalarpet before it arrives to Mangalore. Tourists from Bombay to Moodabidri or back could avail of daily plying Tourist luxury buses 4 to 6 in number - 15 miles from Moodabidri is the Mangalore Airport and there is Bombay-Mangalore Air Flight daily service buses are also available to cover the 15 mile journey.

Other Punyakshetras close to Moodabidri :

Moodabidri-Venoor	-	12 Miles
Moodabidri- Dharmasthala	-	32 Miles
Moodabidri-SravanBelgola-		125 Miles
Moodabidri-Karkala	-	10 Miles
Moodabidri-Varanga	-	26 Miles
Moodabidri-Humcha	-	80 Miles

State and private buses are conveniently available to visit these places from Moodabidri at all times on all days.[36]

An Introduction to Moodabidri :

Moodabidri has yet another name as Jain kashi known for and wide. The ancient town is to the north of Mangalore and in Karkala Taluq, Karnataka State. While for Jains Moodabidri is a place of religious attraction for others it is a place of culture and historical attractions. Guru basadi or "Siddhantha Basadi", is the oldest of all temples. It was at one time famous for its glory and excellence, but as time passed the place was deserted by the Jains owing to the onslaught of either natural calamities or of some strong foreign opposition. As a result there grew a wild bamboo forest around. The temple later on became completely covered with thick forest.[37]

The Sanskrit name "*Vamshapura*" or "*Venupura*" for Moodabidri is derived from Venu (meaning bamboo) Pura (place) referring to the thick forest of the region. The name "Venupura" is mentioned in the local inscriptions. The Kannada name of the place "Bidire" is probably derived from "Bidiru" (bamboo). Since this "Bidire" is to the east of Mulki, Mangalore and other parts the place rightly got the name "Moodabidre" which stands now popularly recognised by one and all. With a cluster of many holy temples, and being inhabited by Jaina vratikas this town come to be known as "*Vratapura*" in an inscriptions.

Moodabidri is only a small town in Tulunadu or South Kanara district. The surrounding landscapes, green patches of paddy fields and the lakes with crystal like water enrich the beauty of this town. People here grow coconut, supari, banana, cashewnut (kaju) pepper, pineapple and so on. Paddy is the main food crop.

The palace and the temples here attract the visitors with their architecture, sculpture and delicate carvings on wood and stone. The climate being moderate and congenial, there stands a private sanitorium in the outskirts of the town.[38]

It is sanctified by the stay of great saints and poets. Jains from all parts of India come here to worship in the famous 18 Jaina basadis that are dedicated to the memory of the Tirthankara.

Site of Moodabidri :

Moodabidri is a unique place having 18 fascinating Jain temples. Among them Parshwanatha Basadi also known as guru Basadi is a pretty old one. Thousand pillars temple is another famous basadi otherwise known as Tribuvan tilaka Chudamani Basadi. Like these two the other remaining basadis though small in size are built of hard stone each being an architectural treasure itself. The word basadi is derived from the Sanskrit word "VASATHI" the meaning being the residences of God.[39]

1. Guru Basadi (Siddhanta basadi) :

Formerly this temple was called Parshwanatha Basadi. It is said that at one time, Moodabidri was deserted by Jains and a wild bamboo forest grew around. According to a tradition, a Jain ascetic came over to Moodabidri in the 8th century A.D. and to his great bewilderment, he saw a tiger and a cow drinking water from a common trough while the tiger feeding the calf and the cow the cub.

It was absolutely a strange scene. Guessing that the spot must be sacrosanct the ascetic had the forest cleared and search made. He found a large sized divine image of Shri Parshwanatha carved out of black granite. It is sufficiently proved that this image is thousands of years old. The ascetic (Swamiji) had a basadi built at that spot and installed the image in 714 A.D. with Panchakalyana ceremony. This basadi, built at the instance of the Guru is named as the Guru basadi.[40]

Another reason the basadi being called Guru Basadi is this. In Moodabidri one could find an ancient Guru Math. His Holiness Shri Charukeerthi Panditacharyavarya Swamiji is the celebrated head of this Guru Pitha. It is the age long good tradition to celebrate the Pattabhisheka Mahotsava of this Swamiji of Jain Guru Math on the Guru Pitha found in the outer throne room of the basadi. Since there is a cordial relationship between the basadi and

the Guru Pitha, it became by tradition to call this basadi most appropriately by the name Guru basadi.

As the holy scriptures (Siddhanthas) "*DHAVALA*", "*JAYA DHAVALA*" and "*MAHA DHAVALA*" are to be found in this basadi, it is also called the Siddhantha Basadi Siddhantha, the ancient palmleaf manuscripts, the only copies of their kind in original found in India are being preserved in a safe custody in this temple. The local Sravakas confirm the fact that deities brought these Siddhantha Granthas from Bankapur in Dharwad and presented them at the holy feet of Shri Parshwanatha of guru basadi. From the inscription found on the Simhapitha of this images the installation ceremony of the Jinbimba, Sri Parshwanatha took place in the year 714 A.D.[41]

In this basadi are enshrined about 24 images made of diamond, rubies, emeralds, sapphires and many other precious stones (Navaratnas). These Jain images called Navaratnas and Prathimas are very precious and proud contributions. Their height varies from half an inch to 10 inches. The sight of these images is as holy to the Jains as that of the Siddhanthas. Daily thousands of pilgrims from all over India come to this basadi to sanctify themselves.

The presiding deity in the sanctorum sanctorum is Lord Parshwanatha being made of black granite the image is remarkably large sized with a sober appearance. Inspite of it being centuries old it looks as new as if it were made just from the chisel of the artist. Two climbing cobras each on the back interwining themselves come upon this nine feet image of kayotsarga pose, with their raised hood as though holding a chhatram over the head of the image.

Another inscription speaks well about the outer throne which was erected in 1538 A.D. by local Shravakas headed by one Chola Shetty. The adjacent Basadi on the left side is Ammanavara Basadi. Here are placed 24 Tirthankaras on the Hari Pitha (Chaturvimsati Tirthankaras) each three feet high. Each sculpture is carved with great physical beauty. The images of goddess Saraswati and goddess. Padmavati are facing each other on either side of these 24 Tirthankaras. Both of them are carved out of Chatara stone (black granite) with grace. In the first floor of the main basadi, there are thousands of Jinbimbas of remarkable beauty found either in the pose of Kayotsarga or Khadgasana.[42]

Hosabasadi, thousand-pillars basadi, Tribhuvana Tilaka - Chudamani basadi :

The biggest basadi at Moodabidri is the Tribhuvana Tilaka Chudamani basadi also known as the "Basadi of Thousand Pillars", Chandranatha basadi and Hosa (new) basadi. It was erected in 1429-30 A.D. by the devotees of Moodabidri as directed by Devaraya Wodeyar of Nagamangala of Mangalore kingdom. Later in 1462 A.D. Bharadevi added the elegant mantapa called after her. The image of Chandranatha which is $6^1/_2$ feet in height is made of an alloy of five metals. The monument is famous for its beautiful carved pillars miniature artistic pillars carved on them.[43]

For instance, Bhairava of the same family, being told by the blessed teacher Virasena, that such an act would tend to his prosperity in the future, got the third storey of the Tribhuvana (Chudamani-Basadi at the world famed Venupura, roofed with copper-plates. His family-priest is said to have been Panditacarya (Virasena) and his family god Parshvanath. He also gave to the temple various kinds of silver plates, vessels, lamp-steads etc.[44]

Nagaladevi, the queen of Bhairava Raja erected the *Manastambha* or pillar a huge monolith of a height of 50 feet, in front of the basadi.[45] Likewise his two daughters, Laxmidevi and Panditadevi, provided for the daily food and special gifts of two Jaina ascetics.[46]

Inscription of the Hosa Basadi related with BhairvaDeva. This is more than of ordinary interest because of the simple faith it reflects which made Bhairava provide for the fore-noon and after-noon worship of the Jinalaya, that he might be a mens to the attainment of the highest salvation. It is dated in the Saka year 1374 or 1462 A.D.

There are elaborate carvings on the sides of the plinth of the basadi, which inter alia, has the figures of a giraffe and dragon; this is perhaps indicative that the Jaina merchants of those days had extensive trade contacts. No two pillars in the whole basadi are alike. They are known for their massiveness, rapturous details, grandeur and exuberance of skill. Inspite of granite slab of rough texture the minute details are gracefully carved with great care. The installed image in this basadi is Bhagavan Chandranatha found in Khadgasana posture and is dazzling since it is made of an alloy of Pancha Loha. The pillars in the room, which adjoins the sanctrum, have carved figures of Chauri-bearer, a man beating a drum, a man riding on a gaily caparisoned elephant, a human garuda with wings, etc.

Nowhere in Karnataka a basadi of so grandeur and so magnificance as this could be found. The basadi holds mirror to the glorious Jaina tradition of the past dating back 5 to 6 centuries.

The basadi consists of a line of seven mantapas. To begin with Bharadevi Mantapa in the forefront which is only raised on massive pillars, we next on in succession to **Chitradevi Mantapa, Namaskara Mantapa, Tirthankara Mantapa, Laxmi Mantapa, Sukhanashee Mantapa** and **Seventh Garbhagriha Mantapa**. Next to this is Samvasarana Mantapa - the sanctrum sanctorum - the main shrine where the devotee will take the darshan of Bhagawan Chandraprabha. The basadi has two stories enshrining a number of rare and valuable Jinbimbas The second story is named as Siddhakuta. This Siddhakuta is perhaps most accurately viewed as a replica of the 'Siddhaloka'. There are also images of Vedic gods and goddesses on the stone pillars of the Bhairadevi mantapa and Chitradevi mantapa.[47]

Badaga basadi :

This beautiful basadi lies to the north of the town Moodabidri hence the name Badaga basadi. This is four to five centuries old. The main deity is Shri Chandranatha Swami, the image being carved out of white marble. The images of 24 Tirthankaras of black granite are fascinating. A short but carefully carved *Manastambha* in front of the basadi appears to be a Tilak on the forehead of a woman. Every year in January festival in this temple attracts people from far and wide.[48]

Settara basadi :

This is a basadi wholly built of granite stone, having entirely a granite slabbed roof. As the name itself denotes the basadi came up with the joint dedication of the local Setty sect. The presiding deity is Lord Mahavira - a black granite stone figure of three feet. To the left in an adjacent basadi are enshrined 24 Tirthankaras on the Hari pitha. On either side facing each other are the images of two Devis-Mate-Saraswathi and Mahamate Padmavati each carved out of black granite with exquisite beauty. Both are lovely sculptures in a sitting posture. Special poojas are offered during shravana Masa.[49]

Hire Basadi (Ammanavara Basadi) :

This is popularly known as ammanavara basadi. Sri Shantinatha is the main deity. It is lovely sculpture of $2^1/_2$ ft. High in a standing posture. In an adjoining shrine to the left are enshrined 24 Tirthankaras carved out of clay soil - each image having a face with its child like innocent simplicity. Facing each other one on either side are the sculptures of two Devis in a sitting posture - Mate Saraswati and Mahamath Padmavati (Ammanavara) - both carved out of clay. The face of each image is calm and free from emotions, exhibiting majestic grace. The dimensions are almost life size and set an example for a superb art. Every Friday Poojas are offered and during Shravanamasa hundreds of devotees

offer special pujas to get their mundane wishes fulfilled. Car festival of this basadi during February is spiritually a significant event. From the inscriptions it is evident that this is also one of the ancient temples.[50]

Betkeri Basadi :

This basadi facing the Betkeri road is dedicated to Shri Mahavira Swami. The image is in Paryankasana posture and 3 feet high. It is made of white marble. From the far off road below the holy sight of Veer Jinendra in the sanctorum not only attracts the mind but entraps our heart.[51]

Koti Basadi :

This basadi was built in 1401 A.D. by a Jain Shravak, Koti Setty. The $2^1/_2$ feet high Bhagawan Neminath carved out of black stone is the presiding deity. Basadi is fairly big and beautiful.[52]

Vikrama Setty Basadi :

This is another basadi all built of hard granite. The basadi is built by Vikrama Setty, a Jain Shravaka and it is named after him. The main deity is Bhagwan Adinatha made of black granite and is 2 feet high. The Jinbimba is in a palyankasana posture. The images of 24 Tirthankaras all made of bronze are enshrined on a Hari pitha in an adjoining basadi. A free standing pillar -

Manastambha of 32 feet high in front of the basadi adds to the beauty of the temples.[53]

Kallu Basadi :

Most appropriately this basadi bears this name Kallu basadi, a basadi built of only hard granite of rough nature. The original presiding deity was Sri Chandranatha. Since that image of stone corroded due to time It was the past Swamiji of Sri Jain Math who celebrated in grand scale the Panchakalyana Mahotsava of this basadi.[54]

Leppada Basadi :

The basadi is named as Leppada basadi since the images of the main deity Bhagwan Chandranatha had his attendants Shama Yaksha-Jwalamalini, the two Shasana-devatas in the basadi are made of clay (Leppa). Mate Jwalamalini has managed to attain such a great popular esteem that a great number of devotees take her darshan and after Puja during Shravanamasa in the hope of their mundane wishes being fulfilled. A 45 feet high manastamba is very attractively situated on a large plain ground in front of the basadi.[55]

Deramma Setty Basadi :

This is fairly a big temple built by Deramma Setty a Jain Shravak. The shrine all made of hard granite consists of a

rectangular sanctorum (Garbhagriha). Arhanatha, Mallinatha Munisuvrathanatha are the main deities found on raised pithas. Below are the beautiful images of 24 Tirthankaras on a Hari Pitha. There is also an upper story just above the sanctorum.

Chola Setty basadi :

The temple built by Chola Setty is dedicated to Sumathinatha, Padmaprabha and Suparshwanatha. This is also constructed out of hard granite. Each Palyankasana image of Jinendra is found in deep meditation having his sight focused towards the tip of his nose. Two adjoining shrines are found on either side of the main basadi. The image of Nėminatha seated on a "*SHANKHA*" found in one of these basadis is a rare specimen.[56]

Mahadeva Setty Basadi :

This basadi is so called after the name of its builder, Mahadeva Setty. This shrine is dedicated to Bhagwan Adinatha a sculpture carved out of black stone with great physical beauty. The image is five feet high and is in Kayotsarga pasture.[57]

Baikanthikari Basadi :

As the name suggests the basadi was built by one Baikanthikari, the short name of the basadi being Benki Basadi. Presiding deity is Bhagwan Ananthanatha carved out of black stone

and is 3 feet in height. The adjacent shrine is dedicated to Maha Saraswathi.[58]

Kere Basadi :

This temple is situated in front of a beautiful tank. Hence its befitting name Kere basadi. Bhagwan Mallinatha is the main deity. The image is made of black stone and is 3 feet high. The Jinbimba is in Kayotsarga posture. Facing this basadi on the other side of the tank is Vaishnava temple dedicated to Sri Gopal Krishna - an ideal example for the spirit of religious tolerance of the Jains.[59]

Padu Basadi :

Authentically dated inscriptions reveal that this basadi is older than Guru basadi and the oldest one. This basadi is situated to the west of the town, hence the name Padubasadi. This basadi is dedicated to Bhagwan Vimalanath, Ananthanath and Dharmanath. Each Khadgasana image is 3 feet in height and most artistically carved out of black stone. The central image of Ananthanath according to an inscription is older than the other two. As many as 3000 to 4000 palmleaf manuscripts had been preserved in this temple in a cave like structure of hard granite just above the sanctorum. Now they have been removed to Smt. Rama Rani Jain

institute of Sri Jain Math where they have been preserved with great care.[60]

Shri Jain Math Basadi :

The presiding deity here is Shri Parshwanath a Khadgasana image which is $1^1/_2$ feet high made of black stone. Elaborate form of *devapuja* ritual is being held thrice in a day. Pujya Swasti Shri Bhattarak Charukeerthi Swamiji who in the capacity of Managing Trustee of the group of 18 Jain temples, looks after the well being of Shri Kshetra resides in the back apartment house of Jain Math basadi. The prayer hall (Mukha Mantapa) of the basadi is also being used for *Dharmopadesha* programme.[61]

Jain Pathashala Basadi :

Bhagwan Munisuvritha Swami adorns the main pitha of this basadi. The Jinbimba found in Khadgasana posture which is two feet in height is carved out of white marble. The belief that the ritual services such as *Panchamritha Abhisheka* or *Kshirabhisheka* offered to Shri Munisuvritha Swami, who is the Adhidevatha of "Shani Griha", will fetch great relief to those who are under the evil-influence of 'Shani' has gained popularity among the devotees.

It is known from the inscriptions that out of these 18 temples, Padubasadi, Guru basadi and Ammanavara basadi are the

most ancient ones and that the remaining ones were built only after the Gurupeetha had been founded.[62]

Worth-visiting places of Moodabidri Samadhis :

Besides the 18 samadhis of Mathadhipatis there are other samadhis of important people like Ambu Setty, Adu Setty and others, in Betkeri. Except a few inscriptions carved on one or two samadhis nothing is revealed from others.[63]

Kodankallu - (Nyaya Basadi) :

Temple of Justice : About a mile from Moodabidri at a place called Kodankallu there is a Mantapa (A small structure of hard granite known as Nyaya basadi). Whenever people demanded Justice Courts were held here and justice was meted. Nearby there is a samadhi of Sri Chandrakirthi Muni (1637 A.D.). There were a pious lady went Suttee (who let herself be burnt to death on the funeral pyre of her husband).[64]

Chowter Palace :

Of the many Jain dynasties that rule South Kanara at various times, that of the Chowter of Moodabidri is the most outstanding. Formerly their capital was at Ullal. At the time when the rulers under Vishnuvardhana of Halebeedu became independent the chowters found their independent capitals at Moodabidri and puttige. This chowter dynasty ruled Tulunadu independently for

about 700 years (from 1160 A.D. to 1887 A.D. The present owners of the old palace and direct descendants of the chowter and enjoy political pension. Though the palace is dilapidated in many ways its ancient grandeur still attracts the visitors. Rare carvings in the Audience Hall, such as the Navanari Kunjara (nine women elephant) and the Panchanari Thuraga (Five women horse) command the attention of visitors.[65]

Patronization to Moodabidri :

Like other Jain centres Moodabidri also received patronization from Royal persons, feudatories, Royal ladies, Rich merchants and traders and laity since early medieval period. Therefore, the religious importance of Moodabidri enhanced day by day. Scholars and Sravakas, were came to this place for studying old Jain manuscripts. This place was responsible for the spread of Jain culture in South Canara.

The history of the spread of Jainism in the fifteenth century only confirms the statement we have made elsewhere concerning the steady popularity of that religion in Karnataka well-known cities like Mattavara, Vanavasa, Gerasoppe, Muddabidri etc., are now rose into prominence as strongholds of Jainism. Unlike most of the centres of the fourteenth century, these cities were on the

whole, destined to play a decisive part in the history of the *SyadVada* doctrine.

Infinitely greater in importance than the above seats of Jainism was Muddabidre, one of the cities of Tuluva. We have elsewhere traced the advent of Jainism into this city in the reign of the Hoysala King. Ballala Deva-I (A.D. 1100- A.D. 1106).[66] The main sources of information for the study of Jainism in Tuluva are the Hindu and Jaina tradition, epigraphs, and Jain literature as preserved in the libraries of Jain centres of Moodabidre and Karkala we have to rely mainly on the Jaina and Hindu tradition corroborated by the notices of Jainism in epigraphs discovered in Tuluva.

Hindu tradition contains notices of Jain Rsis, who are said to have introduced Jainism into a part of Tuluva. The wandering of this great teacher Risabha are given in greater detail in the *Bhagavata Purana* which contains some details that are of interest of Tuluva history. The Kutaka mentioned above could only have been the Kukatagrama of Tuluva. Jaina advent into Tuluva is to be dated to the early days of Risabha, the first Tirthankara and that the activities of the Jainas are to be located somewhere in the reign between Kutakagrama and Hattiangadi. If we are to rely on the story of Risabha's wanderings, Jainism appears to have been

introduced first in the regin of Kundapura and then elsewhere in Tuluva.[67]

But the traditions current in Moodabidre and Karkala, the two strongholds of Jainism in Tuluva, run counter to the above view. The Jaina tradition on Moodabidre as well as Karkala, dates the introduction of Jainism into Tuluva to about the ninth century A.D.[68] The following may be noted in this connections :

In the first place, the Jainas of Tuluva have no memories of Parasurama unlike the Brahmans, they deny the creation of the Sapta Konkanas by Jamadagnya. As Buchanan remarked, they merely trace the history of Jainism to Jinadatta Raya who was born, according to them, at Uttara Mathura near the Jumna. This shows that the Jainas came to the district in comparatively later times.[69]

Secondly the Jainas of Tuluva themselves admit that the Brahmins of Tuluva were a more ancient people. Buchanan was informed by the Jainas that the Tuluva Brahmans, who followed Vedas, were first introduced by Mayura-Varma, a Jaina Prince who lived at Barakura about a thousands years ago. But of this rulers the Jainas of Tuluva have no written record.[70] Hence the Jainas seem to have come to Tuluva in an age when even the traces of Mayuravarma had grownlim.

Thirdly, the oldest basadi in Mudubidre is the Gurugala basadi. The Jainas of Mudubidre reckon this basadi to be only 1000 years old. In other words the Jainas of Mudubidre would date the advent of their earliest leaders to the ninth century or thereabouts. Moreover, in that same town the Gauri temple is admitted by the Jainas to be older than the Gurugala basadi, thus proving beyond doubt that before the advent of the Jainas, Hinduism had already taken roots in that town.[71]

Fourthly, in the same town is a quarter called Halavaravarga. The Jainas of Mudubidre assert that was the earliest colony of their people in that town. Evidently the Jainas settled in that quarter mainly as traders, and ultimately succeeded in converting the ruler of Mudabidri from Hinduism into Jainism. This could only have been in later times when the Alūpas had already made Mudubidre, one of their provincial capital.

Fifthly, Mudubidre was originally a centre of the Brahmans. Both the traditions of the Jainas and epigraphs prove this. The cautars of Mudubidre, who are now Jainas and who removed later on their centre to Puttige, were originally Hindus, their tutelary deity (Kula devata) being the god Somanatha of Villa on the coast. Buchanan relates in his days there were in Mudubidre six gudis or

temples belonging to Brahmans, who followed the puranas, and 700 houses mostly occupied by the Brahmans of the two sects.[72]

Sixthly, till 1800 A.D. when Buchanan visited the Jainas of Mudubidre, they were ignorant of the immigration of their co-religionists from northern India to SravanBelgola. Instead of tracing their origin to the activities of their own people from northern India, or SravanBelgola, the Jainas associated their advent with Arabia! Buchanan relates that the Jainas "allege that formerly they extended over the whole of Arya or Bharatakanda; and that all those whoever had any pretensions to be of ksatri descent, were of their sect." It is because the Jainas came to Tuluva in comparatively recent times that they confounded the Parasurama of Hindu tradition with an imaginary Paraso Bhattaraka, whose antecedents are unknown to us. If the Jainas, as is maintained by some had indeed come to Tuluva in the days of Bhadrabahu, the memory of their advent into the district would never have been forgotten.[73]

Indeed, this assumption of ours is further proved by the following tradition that is still current in Mudubidre -

Once a Jaina sage visited Ballala ruler whose finger had been cut off as a punishment by his sovereign. The sage was respectfully served and waited upon by Ballala Raya. But seeing

the maimed finger of Ballala Raya, the Jaina Sage went away. At this Ballala Raya got angry and destroyed 108 basadis of the Jainas and in their place built a tank. Charukirti Pandita Acarya of Belagola heard of this disaster that had happened to Ballala King, and curved him of his illness and saved his kingdom. Charukirti Pandita Acarya then travelled onto Nallaru near Karkala. Carukirti Pandit realised that was the right place for building a basadi which he accordingly did A monastery (matha) was built by him there both.[74]

It is true that the name Carukirti Pandita Acarya was assumed by many Jaina teachers. Thus the earliest Carukirti Pandita Deva is represented as the disciple of Municandra Traividya Bhattaraka, in a record dated in the 12th year of the Calukya Vikrama era (1096 A.D.)[75]

The similarity between the tradition of Carukirti Pandita Deva in Mudubidre and story recorded in the above epigraph seems to suggest that it was in the 12th century A.D. that Jainism made some headway in Tuluva. It is only in Saka 1083 (1161-62 A.D.), however, that we meet with a grant to a Jaina temple by a prince called Kumara Raya who this Kumara Raya cannot be made out. But of the patronage extended to Jainism by this prince there can be no doubt. The fact that the inscription was found in Kervase suggests that place had became a centre of Jainism in the middle of

the 12th century A.D. It was only in the first quarter of the 13th century A.D. that we meet with the inscription of the Alupa Kings who had extended their patronage to Jainism. Thus the defaced stone epigraph found in the Gauri temple at Prantya in Mudubidre, dated 1215 A.D., of the reign of Kulasekhara Alupendradeva I. The details of the grant to the goddess Gauri as well as to Parshvanatha are effaced.[76]

Nevertheless this record proves that under Kulasekhara Alupendradeva I- Jainism already received royal patronage in Moodabidre.[77]

The stone inscription found in the Ammanavara basadi at Moodabidri of the reign of the Alupa King Kulasekhara Alupendradeva (III) dated 1384 A.D., we have further proof of the learning of the Alupa ruler towards Jainism. As we have already narrated, the King is described to be seated on the diamond throne (ratna Simhasana), obviously in the Parshvanatha basadi itself, of Mudubidre (Kulasekhar - Alupendra devaru Bidireya... (Parshvanathaba) Sadiyolu ratna Simhasana-arudhar...). The defaced inscription clearly mentions, however a gift to the Parshvanathadeva (Bidireya Parshvanatha devarige nive dyakke)[78]. In the thirteenth century A.D. Mudubidre possessed the Parshvanatha basadi which received royal patronage from the Alupa kings of Tuluva.[79]

At Mudabidre, which is eulogised in one records as (Jina-dharmanad-agaram), there were many exquisitely built Jaina basadis (Uru-Jain-alayaramya-harmya-chayadim-chelu-adudettam puram). The earliest epigraphical reference is to the Gurugala-basadi of Chandogra-Parshvadeva in 1390 A.D.[80]

Thus Mudabidre record (A.D. 1430) of Devaraya (II) records the building of the Tribhavana-Chudamani-Mahachaitya by the Jaina preceptor -Abhinava-Charukirtti-Pandita with the assistance of the people of Salikenadu, the Chauta ruler and the aruvaru-ballalugalu and with money granted by the imperial governor Devaraja-Odeya. The extent of the support which Jainism enjoyed in those days in South Kanara is evidenced by the statement in the record that the governor made the grant on the orders of the emperor himself.[81]

In 1430 A.D. Bhairava of the Nagire ruling house provided copper covering (tamra-Podake) for the third story of the Tribhuvana-chudamani-Chaitya of Chandra Jain built by the halaru at Mudabidre.[82]

The author of another inscription of the same year (1429 A.D.) and reign describes the young lads of Mudabidre as balakar-(illar-Udgha-Jina-dharmma-ratar and as anindya-Jinodita-Sastrasaligal.)[83]

Inscription of this period from Mudabidre contain many stanzas in praise of the devotion to Jainism of the Kalasa-Karkala and Nagire rulers, of various guilds and individuals and even of the young ones. Thus an inscription of 1429 A.D., of the reign of Devaraya-II, which names Mudabidre as Venupura, says -

Tulu-desakke-Visishiam-appa Nagarm

Sri-Venu-nama Puram

Vilasach-Chhri-Jina-dharmma-margga-ratarim

Sat-patra-danamgacliml

nalavim-malpa subhavyarim Jinakath-alapumgalam

Sadhu-sam-

Kuladim kelva susila- sa purusharimd-

oppippad-amta puram[84]

The Alupa ruler Kulasekhara III was much influenced by Jainism. It is inscription from Mudabidre, belonging to 1384 A.D., states that he was a worshipper at the feet of the Jaina preceptor Charukirti (Srimach-Charukriti-divya-Sripadopadam-aradhaka) and that he was seated on his jewelled throne at a basadi (dame damaged in the record) at Bidire. The inscription records grants made by the ruler to the Jaina-deity Parshvanatha.[85]

But it is only in the 15th century that it sprang into fame in the times of the Vijayanagara monarchs. A stone inscription dated Saka 1351 (1429 A.D.) of the reign of the Emperor Deva Raya II (1423-1446 A.D.) relates that Venupura, (i.e. Mudubidre) was a city distinguished for its Bhavyas, who followed right path, who gladly performed deeds of virtue, and who were eager to hear stories relating to the Jina dharma.[86]

The local ruler Bhairarasa, who was matrimonially connected with the kings who ruled over the Gerasoppe-Nagiri kingdom, made at the instance of his guru Virasenamuni certain specified offerings in the Candra Jina mandira at Mudubidre.[87]

In 1451 A.D., a number of settis caused the Mukha-mandapa of the Tribhuvans-Chudamani-chaitya to be built and were also responsible for carrying out a number of repairs.[88]

The Nagire ruler Bhairava I, when his illness had turned latal in 1461 A.D., made grants for worship to the deities Chandranathasvami, SuParshva-Tirthankara, and Chandraprabha-Tirthankara of the same Tribhuvana-Chudamani-Chaitya.[89]

Mudabidre is described in an inscription found at the place, among other things of groups of beautiful Jaina temples and houses, asks the poet of the inscription" to sing the glory of Venupura, where women are true to the lords and men are ever

engaged in the study of the Jaina sastras and worshippers find, recreation in giving gifts and performing puja, and where even children are enthusiastic in their adherence to dharma" . The kind of service and gifts they made is illustrated by the construction of the Tribhuvana-Chudamani-Caityalaya at Mudbidre.

The inscription states : "The citizens of Venupura including eight Settikars and others in accordance with a message from Devaraja having given (donations) to Abhinava Carukirti Pandita deva, for the construction of the Caityalaya, with the help of other well known persons chief of whom are the counters of Salikenadu in Koteswara erected, the great Tribhuvana-Chudamani-Caityalaya to the wonder of the world.[90]

Then, public of Mudbidre got up the beautiful image of Sri Candraprabhu-tirtheswara, together with eight great attendants made of bell-meta, that people might left up their hands (in prayer). Likewise, when that Praudha Devaraya was ruling over the whole kingdom, and his Ajnadharaka loyal servant, Ganapannodeya was ruling over the kingdom of Mangalore, in the Saka year 1373, Prajotpatti, month of Vaisak, bright 7, Thursday, several citizens (Bhavya Jana lit. Blessed people) got the Mukha-mantapa or front bower (Portico) of the Caityalaya constructed.[91]

Bukkaraya II (1405-1406 A.D.) himself, there is another inscription in the Gurugala basadi at Mudbidre (in South Kanara district) which records this grant to that Jain temple.[92]

Under Devaraya II (1428-1446), perhaps the greatest ruler of the Sangama dynasty of Vijayanagara, similar grants were made to the temples in the same district.[93]

Another under the same rulers speak of a gift to Abinava Carukirti Panditacharya for the construction of the Tribhuvana-Cudamani Caityalaya (1430 A.D.) when Devaraja Wodeyar of Nagamangala was ruling over Mangalura rajya.[94]

Under Virupaksa,. son of Devaraya II, eighth settigars or merchants, made a grant to the Jain temple at Bidre for the Bidre for the daily worship, anointment etc. of Candroga Parshva Tirthankara Chandraprabhu Swami and for the gift of sastras, under the direction of Carukirti Pandita Deva.[95]

In (1451-1452 A.D.) a mukha-mantapa called Bhairadeva mantapa was built to the Hosa basadi during the reign of the Vijayanagara- Emperor Mallikarjuna Immadi Deva Raya (1446 A.D.- 1467 A.D.), when the Viceroy over the Barakuru-rajya was Gopana Odeyar. And the same basadi received a grant of land from the Viceroy Vittharasa Odeyar during the reign of the Emperor Virupaksa (in 1465-1486 A.D.)[96]

Of the basadis built in thè Vijaynagar age those at Mudubidre deserve a passing note. These basadis are much plainer structures than Hindu temples, with their pillars that look like logs of wood, their angles partially chambered off, suggesting that their originals were built of wood. Fergusson rightly remarks that, nothing can exceed the richness or variety with which the temples of Mudubidre are carved. Their ornamentation is almost fantastic, and no two pillars are alike in design and beauty.[97]

The eighteen basadis of Mudabidre are not the only specimens of the architectural skill of the Jainas of the Vijayanagara age. The Brahmadevastambhas are best seen at Mudubidre, and *Manastambhas*, at Guruvayinakere and Haleangadi. These later starting from a square at the base change into an octagon, and thence into a polygonal figure approaching a circle, with a wide spreading capital of the most elaborate design above.

Mudabidare was the seat of a class of political chiefs known as the Chautas. Remains of their palace are still partly in tact. They had their first capital at Puttige, now a village $3^1/_2$ miles to the west of Bidre. The Jaina monastery of Bidire is known as the matha of Abhinava-Charukirti Pandita deva. The place can

also boast of the only Veda-Brahma temple at Ladi The figure may be of the Vijayanagara period.

Tribhuvana tilaka Chudamani temple in Moodabidre in South district is a testimony to the contribution by three important Jaina women. Bhairavarasa queens Chitradevi and Bhairadevi spent the lavishly in erecting the mantapa.[98]

Nagala Devi, the queen of Bhairava Raja II, erected the *Manastambha,* a huge monolith of a height of 50 feet, in front of the basadi. There are elaborate carvings on the sides of the plinth of the basadi, which, inter alia, has the figures of the giraffe and a dragon; this is perhaps indicative that the Jaina merchants of those days had extensive trade contacts.[99]

There are also many tombs of Jaina priest is, only two of them standing apart from the rest being those of two wealthy Jaina merchants. These are lofty erections consisting of several storeys built of carefully cut laterite stones. They were originally ornamented with tall granite finials most of which have now fallen down and have been set up in the compounds of temples or in private houses as curious.[100]

The Chautas, a line of local chiefs, had their capital at this place. There descendants live in the old palace here. The walls were originally covered with paintings which do not exist at

present. The objects of interest in this palace are the four beautifully carved wooden pillars, a handsomely carved wooden ceiling, a wooden screen with fine carvings. There are two excellent panels of carvings on the pillars, namely, the Navanari-Kunjara and Panchanari Turaga. The first one is a composite carved elephant ingeniously made of the bodies of nine women in various postures, surmounted by a hundred with a bow and arrow; the second one is also a similar piece of wood carvings depicting five women forming the body of the horse with a rider on the animal. The great Kannada poet, Rathnakaravarni, is said to have composed his immortal classic "Bharatesh Vaibhava" at this place.[101]

The result of the royal patronage and popular support was beneficial for Jainism as well as the country. It gave a good opportunity to the Jaina acharyas to establish various centres of learning and religious studies, monastres and libraries. This brought the Jaina acharyas in the direct contact of the people and they were shrewed enough to lay a firm foundation of their hold over the middle and the trading classes in the society.

The Gurupeetha (Math) at Moodabidri was founded by Swasti Shri Charukeerthi Panditacharyavarya Swamiji of SravanBelgola in the year 1330 A.D. Bittideva (1104-1141) the King of Dwarasamudra (Halebeedu) converted himself from Jain

religion to Vaishnavism and was named "Vishnu Vardhana". He then, destroyed many Jaina temples and killed many Jain house-holders.

Veeraballala who ruled this kingdom (1173-1219 A.D.) approached Charukeerthi Swamiji of SravanBelgola, with a request to get rid of this disaster. By his request Charukeerthi Swamiji came down to Dwarasamudra. He worshipped Parshawanatha and performed "KALIKUNDA ARADHANA" with appropriate rites. He could then make the earth close its mouth with the pumpkins (Kooshmandu) charged with holy mantras.

Charukeerthi Swamiji then directly came down to "NALLUR" a small village in Karkala Taluk, south Kanara, District and founded a Matha. Further 1220 A.D. he came to Moodabidri with a view to have Siddhanatha Darshana and founded another Matha. Thus these two Mathas being the branches of the Matha at SravanBelgola, the heads of these Mathas came to be known as "CHARUKEERTHI". This proves the fact that these Mathas were founded 760 years ago.

The Jaina acharyas worked in a cosmopolitan method and increased the number of follower every by preaching among the original inhabitants of India.[102]

The Potiffs at Mudabidre were known as Charukirti and some of them had the distinguishing prefix of Abhinava. They were held in great respect by the Jaina disciples, foremost among whom were the rulers of the Kalasu-Karkala-rajya from whom the preceptors received such epithets as raja-guru and kula-guru. Many Chaityas in South Kanara were built and repaired during the 15th and 16th centuries on the advice of these pontiffs.[103]

A number of such inscriptions testify to the growth of Jainism and Jaina temples in that city at the hands of the imperial authority, local rulers, local guilds and the commoners.

Thus Moodbidri was a stronghold of Jainism during medieval period, especially during the Vijayanagara age (1336-1565 A.D.). Even today, Moodbidri is visited by many Jain Sravakas every year.

III. VENUR : NEGLECTED JAIN SHRINE :

Like Karkala Mudabidre, Venur is also important Jain centre but historians Epigraphists and Jain Sravakas paid little attention to statue of Bahubali, which is in existence here since 1604 A.D. Venur is Jain centre since 11th century onwards.

Venur, a little village in the Karkala taluka, figuring as the headquarters of a line of petty chiefs and at the same time as the seat of Jainism.[104]

Venur is situated at a distance of 9 miles from Mudabidre in the South east direction and twenty-four miles east of Karkala, is one of the few remaining Jaina villages. The original form of Enuru may be Eluru i.e. seven villages.[105]

This was the citadel of the medieval kingdom known as the Punjalikeya-raja or the kingdom of the Ajilas. Venur gives us the earliest dated inscription of the Alupa King Kunda Kundavarma i.e. of 967 A.D. It is this epigraph that inform us of the Alupa emblem - the fish.[106] Venur is rich in historical antiquities. The image of Gommata and the basadis and the Mahadeva temple are the historical remains of considerable interest. Now very small but must once have been a flourishing and splendid centre.

History of Venur :

The rulers Ajila gotriha were the great patrons of Jainism. This dynasty ruled Venur from 1154 A.D. to 1764 A.D. and extended royal patronise to Jainism. King Somavasi belonged to this dynasty and his successor Ajila Timmana I 1154 A.D. to 1180 A.D. founded Venur Kshetra. He supposed himself belong to Ganga dynasty and inhabitant of Gangavadi. There is one inscription inscribed on the left side of Bahubali, which speaks that Timmaraja was the successor of Chamundaraya.[107] Some scholars pointed out that this family had relation with ChamundaRaya as

well as Kadamba dynasty. All the rulers of this dynasty were devout Jainas and they stayed at Aladhagadi near Venur. Here they built magnificent seven storey palace and at the entrance of this palace two huge stone elephant were standing.

One ruler of this dynasty built Santisawara Basadi in the year 1490 A.D. Timmaraja Ajila IV, of Ajila dynasty ruled this territory from 1550 A.D. to 1610 A.D. He was instrumental to erect the colossal image of Lord Bahubali at Venur. The installation of Bahubali icon of Venur was not appreciated by the ruler of Karkala and who started war with Timmaraja and this led to war between Timmaraja and ruler of Karkala. The account of this war is narrated in same Jain sacred books. The dowger queen of this place Madhurika Devi (1610 to 1647 A.D.) arranged Abhisheka of Gommates image. Again in the year 1634 A.D King of Karkala invaded Venur. This seems to be cultural conflict between the ruler of Venur and Karkala. Both these rulers were followers of Jainism but they were scrambling for religious hegemony over each others. Because Venur image was rival image to Karkala image of Bahubali. Later on one religious minded queen Padmala Devi was reigning here. Subsequently Haidhar Ali annexed this area and after the fall of Tipu Sultan, successor of Ajila dynasty received annual pension from British rulers. Some times Venur territory is called as Pujlika..

There is an interesting story about the controversy that occured at the time of installation of this statue. It seems that TimmanRaja also wanted to become famous as ChamundaRaya and hence got this statue chiselled in his kingdom. But BhairavaRaya (II), who was ruling at Karkala at that time, wanted that no statue similar to the one erected in Karkala should be installed to him anywhere else. He demanded that the Venur statue should be surrendered to him. Then TimmaRaja, a brave warrior, decided to fight. He buried the statue in sand and installed the same later, only after winning the battle. But we have no evidence to corroborate this story either in inscriptions or in literature. This has only a legendary value.[108]

Venur Kshetra Darshan :

This kshetra known as Shri Bahubali kshetra Venur district South Canara. This is Atishaya kshetra i.e. (sacred place created by Jainas). Parshvanatha temple is important historical monument at Venur and in this temple metal image of Parshvanatha is in standing posture. Here is one inscription which is little damaged and not readable. Therefore it is difficult to fix the period of this temple. Now a days the Bhattarakas of Moodabidare renovated this temple. Very little grant is received from the Government now.

Adjoining to this temple 35 feet high image of Bahubali is standing.

Besides Parshvanatha temple there are two small Jaina temples named as 'Binnani' and 'Akkangal' at Venur. In Binnani temple, there are idols of Shantinathain the left side and Chandraprabhu at right side.

Akkangal means sisters. In this Akkangal temple there is one inscription which furnished the account that these two small temples were built by PandyakaDevi and Mallidevi who were the queens of King Timmaraja in 1604 A.D..[109]

At present there are following eight Jain temples at Venur :

1. Bhujabali (Bahubali) basadi
2. Akkangal basadi
3. Binnani basadi
4. Parshvanatha basadi
5. Shantinatha basadi
6. Vardhamana basadi
7. Tirthankara basadi
8. Rishabha basadi

Out of these eight temples Shantinatha alias 'Kallu basadi' is old Jain temple built by Timmaraja in the year 1490 A.D., who

was devout Jain. "Kalla" is a Kannada word and its meaning is stone. This temple is built by black stones, which is available on large scale in this area. Therefore this temple is called as "Kallu basadi".

In this temple Mula Nayaka is Shantinatha, 16th Tirthankara. A sasanam referring to this temple mentions that the image is that of Shantisvara, the 16th Tirthankara and that part of its revenues was given over to the service of the great statue, which it styles Gommatesvara by its setter-up, whose name and date it records. The sasanam is thus translated :

"Sasanam of the great and holy Jina, the most high : renowned for eloquence; conqueror and master of the three worlds: a Sasanam to all. The work carried out on Sunday the second of Mina of Sobhakrit, 1526 of the Salivahana era (i.e. 1604 A.D. - this would make the Venur colossus later by 172 years than the one at Karkala, 1432 A.D. - if there be no mistake). Blessed Vira TimmaRaja, the sovereign Ajlar, the beloved disciple of the gods, resplendent with glory, established the royal Gommatesvara on Venur hill, and gave over the charitable endowments of the Chaitalya of the holy Shantisvara, on its (Gommatesvara's) right hand, to Pandiappa Arasa, the Binnani (minister) of the queen Padileva Devi, whereupon the Binnani built the basadi and devised to the royal Gommatesvara in perpetuity the following to lands

producing eighty-two mudas of rice in aggregate rent; besides forty-nine huns (gold pieces) to be collected from Sanku Narayana, forty-nine huns from Appaji, and hundred and eighty for continually anointing the Gumtanatha with milk under the supertendence of the Binnani, to be collected from whoever destroys this bequest shall be guilty of the sin of destroying a multitude of holy cows on the banks of the Ganga."[110] Alongwith the picture of Yakasa 'Garuda' (eagle) and Yakshini. On the second storey of this temple there is a image of Mahavira (Vardhamana). On the third storey there is stone image of Chandraprabhu. In the precinct of Shantinatha mandir there are two inscriptions, which shed light on the history of the Venur. Again there is beautiful Manasthambha.

Moreover there is Chovisa Tirthankara basadi which is also important and built by queen Madurikadevi in the year 1621 A.D.[111] In this temple on epigraph is available, which is easily read by any scholars. In this temple three feet high stone statues of 24 Tirthankaras are installed. The images of goddess Padmavati and Saraswati are also installed in this temple. Due to this temple is also called as ammavara (i.e. mother) temple.

Statues of Gommatesvara in Karnataka : A Comparative Study:

It is interesting to see the history of installation of major images of Bahubali in Karnataka. The statues of Bahubali at SravanBelgola, Karkala, Mudabidri and Venur were installed respectively.

Gommatesvara statues occupy an important place in the sculpture of Karnataka. In fact Gommatesvara and Jainism have become almost synonymous with the overwhelming fame of Gommatesvara and his images. This image has sought some special importance in the Digambara sect of Jainism. Gommatesvara's image essentially differs from other Jina images in one important aspect. All Gommatesvara can easily be identified as compared to other Jina images. The presence of serpents and ant hills near the legs and creepers on the hands and legs of the image confirms that it is of Gommatesvara.[112]

The Gommatesvara image of SravanBelgola is world famous. It is considered to be one of the wonders of the world. It is an incomparable contribution of Karnataka of Indian sculpture. This statue installed by ChamundaRaya who was the minister of Marasimha II and Rachamalla II in 984 A.D., the biggest, that at SravanBelgola, stands about 57 feet in height with a width of 13 feet across the hips, and is cut out of a solid block of genesis, apparently wrought in situ.[113]

Next to SravanBelgola comes the Gommatesvara statue of Karkala in South Canara district. It was installed on a hill near Karkala town, in 1432 A.D. by Virapandya, son of Bhairavaraja. The statue is 42 feet tall.

The other Gommatesvara statue is in the Venur, South Canara district. This statue, which is 35 feet tall was installed by chief Timmannjila in 1604 A.D. These 'Colossal monolithic nude Jain statues... are among the wonders of the world". These are undoubtedly the most remarkable of the Jain statues and the largest free standing statues in Asia.... All three being set on the top of eminences, are visible for miles around, and inspite of their formalism, command respectful attention by their enormous mass and expression of dignified.[114]

The three images are almost identical, but the one at Venur has the 'special peculiarity of the cheeks, being dimpled, with a deep grave smile, which is considered to detract from the impressive effect. The extreme conventionalism of Jain art is well-illustrated by the fact that, whereas all the three colossi are substantially identical, save for the smile at Venur, the dates vary widely.[115]

Description of Bahubali statue of Venur :

Venur that, as mentioned a gigantic image of Gommata was set up in 1604 A.D. at the orders of Timmaraja, the brother of a ruler called Pandya of the family of ChamundaRaya, on the advice of Charukirti Pandita of Belgola.[116]

This statue is not like the other two, placed on a hill, but on an elevated terrace on the South bank of the Gurpur river, which meets and units with the more Southern river, the Netravati, at its mouth, so that the two rivers half enclose and separate the town of Mangalur by a broad wateryway girdle from the sea-beach. Venur is some forty-miles in land, and the river there a swift clear stream about twenty yards broad running over a rockey bed. Approaching from the west, over an undulating well-wooded country, the first glimpse of statue is very striking. One sees rising in the distance a gentle tree-clad slope on which a huge dark giant seems to stand, towering full height above the tree tops, that just conceal the terrace The terrace rises about fifty feet above the river's bed, and the image is enclosed by a square wall seven or eight feet high, with massive covered entrance, forming a good-sized quadrangle, in the midst of which it stands on a stone plinth of two stages place on a platform four or five feet, in height. The people only knew it by Vulgar name of GumtaRaja or Gommatesvara.[117] Two fine black-steles bearing long inscriptions stand in one corner of the

quadrangle. The salient characteristics of all these Colossi are the broad square shoulders, very massive at the setting on of the arms. Perhaps from the exigencies of the material, the thickness and remarkable length of the arms.

In the Venur image noted at the time that the forehead was medium, neither high nor retreating, the nose slightly hooked, with broad nostrils; the lips full, especially the upper, and the cheeks remarkably broad, widening towards the bootm, the chin moderate. The neck is short and thick, with three creases across it, the same across the belly. All the colossi are distinguished by crispy, close-curled hair and pendulous ears and their entire form and aspect appeared to me very unlike anything Hindu.

Like its brother at Karkala, the Venur giant looks eastward towards the prodigious slopes of the Kudire Mukh mountain, the highest part of the western ghats, which rises abruptly more than six thousand feet about twelve miles in front.

The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands on the other side the river. Both this and the Karkala image are traditionally said to have been sculptured by Jakkanachari, a kind of Hindu Wayland Smith, around whom numbers of legends have gathered, and to whom remarkable works in stone are popularly

ascribed, probably he was a workman of extraordinary excellence.[118]

The legend goes that a bitter dispute having arisen between him and his son respecting an image in a temple at Venur, he and his wife committed suicide and became Bhutas or demons; and to this day, under the appellation of Kalkatti, i.e. (stone mason) he is the most powerful, dreaded, and malignant Bhuta in South-Kanara, where the principal popular cults is really Bhuta-worship.

There are two or three Jaina temples in the village of Venur, of no great size nor specially distinguished for architecture or sculpture. One just without the colossus enclosure, contains a life sized brass image erect, and enshrined in burnished silver and brass work variegated with red ornaments. In another temple, further down the village, there is a large black marble image about eight feet, the head surrounded with a broad golden aureole, precisely like the glories depicted round the heads of saints.

Adjoining this there is a small building or sacellum containing the twenty-four Tirthankaras, in a row, all of the same size, each resembling each, about two feet high, cut in black stone, each under a horse-shoe-shaped arch elaborately wrought from the same material. This long dark row of doll-like figures has a curiously quaint appearance. The building containing them is poor

and mean with a thatched roof, but is entered by a doorway quite a wonder of exquisite and beautiful workmanship set in a common rough stone wall. The doorway is square-headed, its sides and top framed with long narrow slabs of black serpentine, of almost steely hardness and lustre, carved with a luxuriance and delicacy of ornament absolutely marvelous. A band of most elegant wavy foliage is succeeded by another bearing a line of rosettes bordered and separated by tasteful beadings and several other bands rich with foliage, moulding and rosette-work fill up the deeply recessed entrance. In the wall over the doorway is a line of six seated figures with hands laid on their laps. Opposite in a small plain covered shrine, sits a cross legged image of Adisvara, the primal god, grave, clam and earnest looking.[119]

In front of the temple stands one of those wonderful Jaina pillars, which are of a type peculiar to South Kanara, where about twenty exist. On a pedestal formed of four stages rises a monolithic shaft about thirty feet high, exclusive of capital, quadrangular at base and for nearly a third of its height, each face bearing a different design of such intricate interplacement as only Jains could contrive and execute.

Above this the shaft rises in four sections, - the first octagonal, the next sixteen-sided, the fourth plain, with arabesque enrichments on every alternate, third, or sixth side, and an

ornamental band between each section over the fourth section the shaft passes into a bell-shaped necking, reeded and enriched with elaborate mouldings, the upper one spreading out circularly with downward curving edge- toothed with pendants, and supporting a square abacus on which a stone canopy, ending in a flame- like finial, rests on four colonnetters. The canopy covers a square block bearing in relief on each side a long armed, curly-headed Tirthankara. From a moulding below the capital, four (grasdas) griffin- like monsters stretch upward, meeting each corner of the abacus with their heads. The whole capital and canopy area wonder of light, elegant, highly decorated stone work and nothing can surpass the stately grace of these beautiful pillars, whose proportions and adaptation to surrounding scenery are always perfect, and whose richness of decoration never offends. The Jains delight in making their images of all substances and sizes, but always with the same features and attitude.[120]

On a slab set up to the right of the entrance of the mantapa in front of the Shantisvara basadi. A record dated is 1411 A.D., Saumya mentioning a chief of Punjalingaraja.[121]

On a slab set up close to the west wall of the Gurugala basadi near the same village. The inscription of Lokanatha Devarasa (son of Bomnndevarasa and Siddhaladevi)[122] on the right side of the colossal statue of Gommata. On the hill records in

1525 A.D. Sobhakrit, the setting up of the image of Bhujabali by TimmanRaja of the family of ChamundaRaya at the instance of Charukirti, the family teacher.[123] On a slab set up in the South-East corner of the mantapa in front of the Shantisvara basadi. Records in 1459, Hemalambin, the consecration of the 24 Tirthankaras in the basadi.[124]

In brief Jainism rose to great heights during this period and was the religion of a large section of the people and of many of the local ruling families, especially during the 15th and following centuries.

Many trade guilds and local assemblies caused the renovation of old and the buildingof new Jaina basadis all over the region, particularly in the Jaina strong holds of the Karkala Taluk. It was during this period that Karkala, Mudabidre and Venur became a great centres of Jainism, while it was not the case with the other parts of the Tulu country, Jainism became the principal faith in these populous townships, all over of three of them situated in the Karkala Taluk. The large number of Jaina basadis, which are masterpieces of architecture, even today stand in silent witness to the heyday of Jainism in these town during the 15th and 16th centuries. Devotion of Jainism was a common zeal among many ruling houses and their services to their faith were done without

any reference to the territorial limitations of their own tiny principalities.

To sum up, South Kanara has a rich Jain antiquati as Karkala, Moodabidre and Venur. These Jain centres played vital role in spreading Jainism in Western Karnatala area. The rich libraries at these places preserved old Jain cannons, books and this is treasure house to posterity. Even now many Jain scholars used to go to Moodabidre and study these holy books and old manuscripts. The dynasties like Santara, Bhairavas, Anjli Vamsha, rendered great service in medieval period for spreading Jainism in South Karnataka along with the rulers of Gangas, Tuluvas, Alupas, Hoyasala etc.

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CHAPTER- VI

BHATTARAKA AND JAINISM IN SOUTH KARNATAKA : SRAVANBELGOLA, HUMCHA, MOODBIDRI AND KARKALA

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BHATTARAKA AND JAINISM IN SOUTH KARNATAKA: SRAVANBELGOLA, HUMCHA, MOODBIDRI AND KARKALA

Though Jainism was founded and nourished by twenty-four Tirthankaras, Kevalis, Acharayas, the credit of spreading Jain culture all over India goes to Bhattarakas, which is unique and indispensable religious institution in Jain system. Bhattaraka is nothing but religious ruler, who devoted a duty of protecting Jaina sacred literature. Generally Bhattarakas were erudite scholar in Jain literature and the duty of spreading Jainism was there main aim. Moreover, the Bhattarakas from concerned places, built various Jain temples Manastambas, Mathas. Again some Bhattarakas themselves were author of many Jain works and composed various treaties on Jainism. The credit of protecting Sraman culture during Muslims period (i.e. medieval period) goes to these Bhattarakas. These Bhattarakas strongly advocated and propagated non-violence and vegetarian principles which are the cardinal tenets of Jainism. This institution came into existence generally from 8th century A.D. onwards. There are Bhattaraka's peeth in North India as well as in South India.

In South India Bhattarakas of SravanBelagola, Humcha, Mudabidri and Karkala are important institutions, that possessed

large landed estate as well as Mathas. Fortunately the person, who became Bhattaraka was and is well read, cultured and well versed in Jain canons and sacred literature.

In medieval times, there was a serious menace to Jain religion from Muslims iconoclast, who were the rulers of India and the duty of protecting Jaina religion fell upon these Bhattarakas. These Bhattarakas also run free feeding centres at those and maintained respective mathas and good libraries of sacred Jain literature

Therefore in this chapter an attempt is made to study the role of Bhattarakas hailed from SravanBelgola Humcha, Mudabidri and Karkala for spreading Jainism in Southern Karnataka by utilising source material available in their old libraries.

Bhattaraka Tradition :

The Bhattaraka tradition is a very well established tradition of sufficiently long duration and prestige found among the Digambara Jainas of different parts of India. The Bhattaraka was a special type of religious authority evolved by the Digambara Jainas during the early part of the medieval period as a policy of survival to meet the severe challenges created by the advent of Muslim rule in India. As the Muslim rulers looked down upon the practice of nudity observed by the Digambara Jaina ascetics, it became extremely difficult for these sadhus or ascetics to move freely on foot in different regions

according to the rules of conduct prescribed form them and to exercise their influence on the proper behaviour of the Sravakas or the lay followers of the religion. The members of the Digambara Jaina community also faced disintegration due to uncertainty and insecurity prevailing at that time. In these peculiar and pressing conditions the system of Bhattarakas were slowly formed to save the religion and its followers from utter distraction.

A special functionary known as Bhattaraka was created to perform certain important religious and social duties in the interests of the community and he was placed above the laymen and below the ascetics with a view to helping the Bhattaraka in the discharge of his duties in an orderly and continuous manner, a new organization known as 'Matha' was also constituted.[1]

In this way, the tradition became popular in different parts of the country. It is thus clear that the system of Bhattarakas was not established on a particular day but it was slowly evolved during the medieval period. That is why about the Bhattaraka tradition we get stray references from the 8th century onwards and continuous references from the 13th century onwards to the present day.

The meanings of the word "Bhattaraka" -

It is interesting to see the meaning of word "Bhattaraka". The word Bhattaraka is a title given to a highly venerated Jain monk

or priest of the Digambara Jain tradition, equivalent to the "Jagadguru" "Mahanta" or Mathadheesha" of the Hindu tradition and also to the "Jathi tradition" or the "Poojya tradition (Parampara) of the Swetambara Jains. Such a priest enjoy a highly revered place in society.[2]

Bhattaraka is a term applied to a particular type of Jaina ascetics. Unlike a muni or yati, these ascetics assumed the position of religious ruler. They managed large estates donated to some temple and enjoyed supreme authority in religious matters. Their tradition is very much similar to that of Sankaracharyas.[3]

Extent of the Tradition :

As the Bhattaraka was a religious preceptor of the Sangha or Gana or Gachchha, i.e. religious division of the Jainas, of a particular region or locality, the seats of Bhattarakas increased in number and were found in different parts of India during the medieval period. The location of the important seats of Bhattarakas of that period is given in the table below :

Region	Seats of Bhattaraka
1. North India	: Delhi, Hissur (Haryana), Mathura (Uttar Pradesh)
2. Rajasthan	: Jaipur, Nagaura, Ajmer, Chitauda,

			Pratapgarh, Dungarpur, Narasimhapur, Keshariyaji, Mahaviraji.
3.	Madhya Pradesh	:	Gwalior, Sonagiri, Ater (Malwa)
4.	Gujarat	:	Idar, Sagavada, Surat, Bhanpur, Sojitra, Kalol, Jerhat
5.	Maharashtra	:	Karanja, Nagpur, Latur, Nanded, Kolhapur, Nandni
6.	Karnataka	:	Malakhed, SravanBelgola, Mudabidri, Karkala, Humcha, Swadi, Narasimharajpur.
7.	Tamil Nadu	:	Melasittamur i.e. Jinakanchi[4]

From this list of the seats of Bhattaraka it is clear that the Bhattaraka system was completely absent from East India and form the major portion of North India, was more popular in the regions which were strongholds of Digambara Jainas and was mostly concentrated in the regions of Karnataka and Maharashtra. Further, the popularity of the system can be seen from the fact that at some places there were seats to more than one Bhattarakas at the same time. For example, at Karanja in Maharashtra there were three seats of Bhattarakas belonging to Sena Gana, Balatkara Gana and Kastha Sanghaj and at Surat in Gujarat there used to be one Bhattaraka of the Balatkara Gana and one of the Kastha Sangha.[5]

In some of the places even now we come across the Bhattarakas who are having a sufficient hold over their followers inspite of the fact that the institutions as such is in a decadent condition. As regard the origin of the institution nothing definite is known. But it is maintained that when day by day the Digambara Jain ascetics became lax in their conduct, the practice of nuidity by Jainas was looked down upon by the Muslim rulers and the community was on its way of disintegration due to uncertainty and insecurity prevailing at that time, the institution of Bhattarakas was constituted to save the religion and its followers from utter destruction.[6]

Bhattarakas with their capital places of residence and their traditional names :

Even though these several seat of Bhattarakas were quite active for long periods, many of them could not maintain their continued existence during modern times due to various reasons. As such at present we find that only 11 seats of Bhattarakas have survived in India and that they are continuing the Bhattaraka tradition with vigour and in a useful way. The list of these existing Bhattarakas with their capital places of residences and their traditional names is as follows:

Sr. No.	Region		Traditional Name		Capital place of residence
1.	Rajasthan	-	Yashakirti	-	Pratapgarh (Dist. Chitaurgarh)
2.	Maharashtra	-	Vishalakirti	-	Latur (Dist.Osmanabad)
3.	Maharashtra	-	Laxmi Sena	-	Kolhapur (Dist. Kolhapur)
4.	Maharashtra	-	Jina Sena	-	Nandani (Dist. Kolhapur)
5.	Karnataka	-	Charukirti	-	SravanBelgola (Dist. Hassan)
6.	Karnataka	-	Charukirti	-	Mudabidri (Dist. South Kanara)
7.	Karnataka	-	Lalitakirti	-	Karkala (Dist. South Kanara)
8.	Karnataka	-	Devendrakirti	-	Humcha (Dist. Shimoga)
9.	Karnataka	-	Bhattakalanka	-	Swadi (Dist. North Kanara)
10.	Karnataka	-	Laxmisena (Pinagondi)	-	Narasimbharajapur (Dist. Chikmaglur)
11.	Tamil Nadu	-	LaxmiSena (Jinakanchi)	-	Melasittamur (Dist. South Arcot)

From the above list, it is evident that out of 11 existing seats of Bhattaraka as many as 6 are in Karnataka, 3 in Maharashtra and 1 each in Rajasthana and Tamil Nadu.[7]

In fact that Bhattaraka was a religious preceptor of a Sangha or a Gana i.e. religious division of the Jainas. But when the Jainas adopted the caste system from the Hindus, with whom they were in intimate contact for centuries, it was considered that a particular seat

of Bhattaraka belonged to a specific caste only. Accordingly the Bhattaraka got special powers also to control the affairs of the caste which was associated with him.

In this way in intimate link was established, especially in Maharashtra and Karnataka, between the seat of Bhattaraka and the members of a specific caste.

Name of the castes and place of the Bhattaraka of that caste :

The list of the names of such castes and their seats of Bhattarakas at present is given below :

Sr. No.	Name of the caste		Name and place of the Bhattaraka of that place		
1.	Narasinhapura	-	Yashakirti	-	Pratapgarh
2.	Saitavala	-	Vishalakirti	-	Latur
3.	Panchama	-	Laxmisena	-	Kolhapur
4.	Chaturtha	-	Jinasena	-	Nandani
5.	Bogara	-	Devendrakirti	-	Humcha
6.	Upadhyaya	-	Charukirti	-	Mudabidri
7.	Vaishya	-	Charukirti	-	SravanBelgola
8.	Kshatriya	-	Lalitakirti	-	Karkala

Even though each Bhattaraka is linked with a particular caste, it may be specially noted that according to religious precepts every Bhattaraka belongs to all Jainas irrespective of the distinctions of

caste and locality. The Bhattaraka is technically above all caste considrations.[8]

The general opinion seems to be in favour of retaining the institution because a religious preceptor is considered necessary to look after the spiritual life of the people. It is suggested that if the Bhattarakas, who are well educated, who wish to renounce life after fulfilling their worldly desires, are appointed and recognised not as the heads of particular castes but as organisers, propagators and preceptors of the Jain community.

General duties of Bhattarakas :

The Bhattaraka has to perform a number of duties of religious and social nature. In the field of religion he was not only to direct and control the religious behaviour of these followers but also to encourage and help the undertaking and completion of various religious projects and activities.

Dharmarakshana :

The principal duty of Bhattaraka is Dharmaraksha, that is, protection of religion. The protection is to be achieved by repulsing the attacks of other religionists and by making his people more religious minded by means of preaching and educating the people. Alongwith the religious duty he has to perform a social duty also.

He has to help them in social matters by giving them advice or by cementing their quarrels or by regulating social relations, institutions, customs and manners according to the rules of conduct prescribed by the Jaina books from time to time. Thus the nature of his duties is spiritual as well as temporal[9]

Shishya-Parampara - (Disciple tradition) :

In general the procedure is that of Shishya-Parampara in which the existing Bhattaraka always selects his successor from this disciples. When the predecessor nominates his successor, the latter has to be installed by the people of the cast concerned. There is another way of appointing a Bhattaraka. In this method the successor is chosen from among the disciples by the caste members through their representatives known as Panchas. This is the common practice among the Saitavala, Chaturtha, Panchama, Upadhyaya, Bogara, Vaishya and Kshatriya caste. Once a Bhattaraka is appointed, he cannot be removed from his position even though he fails in his duties or misuses his authority.[10]

A Bhattaraka is not required to lead the life of a strict ascetic. Though he has to remain celebrate throughout his life and to live according to the religious principles, he has been allowed to possess property. Generally a Bhattaraka possesses both movable and immovable property and utilises it according to his own will. The

property consists of contributions and gifts from his followers and sympathisers and grants from the state. It is gathered from the replies that the financial position of all Bhattaraka is sound.[11]

As the Bhattarakas have been enjoined upon to look after the religious and social welfare of their people they were endowed with powers to exercise some control over their members in certain matters like exacting contributions, enforcing decisions etc.[12]

It is his responsibility to provide religious education to students and others by various means like conducting 'Pathashalas' i.e. religious schools, maintaining 'Sastra-bhandars' i.e. religious scripture houses, delivering 'Dharma-pravacanas', i.e. religious discourses, publishing and distributing 'Dharma-granthas' i.e. religious books, training persons in the performance of 'Dharma vidhis' i.e. religious rituals, arranging 'Dharma-Sammelanas' i.e. religious conferences, etc.

Further, it is his main work to supervise and direct several religious functions like 'Murti-pratistha' i.e. installation of images in temples and various 'Dharma-samarambhas' i.e. religious ceremonies. Again, he has to officiate at al kinds of 'pujas' i.e. worships and especially at the great 'Vrat-udyapana-pujas', i.e. the special worships arranged at the completion of vows on the same lines he is required to perform, personally or through others,

important 'Dharma samskaras' i.e. religious sacraments, at the time of birth, marriage and death. Moreover, it is his major concern to look after the management of 'Tirtha-ksetras' i.e. holy places and at times to arrange for long 'Tirth yatras' i.e. pilgrimages, with a large number of followers.

Furthermore, it is solemn work to encourage and help his followers in carrying out religious activities like construction of new temples, renovation of old temples, grant of donations, publication of books, provision of education, medicine and shelter to the needy, etc.[13]

Status of Bhattarakas :

The Bhattaraka has got a very distinctive position in society. He is a special type of religious functionary in society. In the "Caturvidha Jaina Sangha" i.e. fourfold division of Jaina social organisation, consisting of Sravakas (male laity), Sravikas (female laity), Sadhus (male ascetics) and Sadhvis (female ascetics), he is placed above the laity but below the ascetics. As such he combines the characteristics of both property, moves anywhere and uses all means of transportation. At the same time like ascetics, he leads a celebrate and higher state of religious life, stays at one place during the 'Caturmas' i.e. the four months of rainy season, wears sparse clothing and carries '*Pinchhi*' i.e. a tuft of peacock feathers.

In fact it is reported that in the beginning the 'Nirgrantha sadhus' i.e. the usual naked ascetics of the Digambara sect, used to work as Bhattarakas but with the increase in property and extension of activities of social nature, instead of Nirgrantha sadhus, special persons similar to Sadhus were appointed as Bhattarakas. That is why even today the Bhattaraka is expected to enter, even though for a very short period, the 'Nirgrantha sadhu' stage of the Digambara ascetic order at the time of his death.[14]

Further, the Bhattaraka holds a distinctive characteristic position in society because he is regarded as a religious ruler. In this sense all the attributes, accessories and paraphernalia of a king are associated with the Bhattaraka. His 'Matha' i.e. central place of residence, is termed as '*Samsthana*' i.e. state and his ceremonial place of sitting is termed as '*Gadi*' i.e. throne. Like a king, he maintains huge property, wears luxurious dress, lives in a palatial building, uses articles made of gold or silver, goes in a procession led by elephants and horses, moves in a special palanquin is entitled to use accessories like 'Chatra', 'Camara', 'Abadagiri' etc.on ceremonial occasions, gives honorific titles to distinguished persons, issues proclamations and orders with his own seal, settles caste-disputes, holds enquiries, conducts court proceedings, gives judgements, prescribes punishments of fine, expiation or ex-

communication and collects contributions or taxes from his followers. At the same time he enjoys certain privileges like going in a procession with his *Palanquin* facing the road, using lighted torches during day-time in procession, and exemption from paying certain taxes and duties to be state.

Of course with liquidation of the princely states in India, the Bhattarakas have ceased to use these royal honours, accessories and privileges.

Contributions of Bhattarakas :

The Bhattarakas, throughout their long history, contributed a great deal to the advancement in various fields of culture of region. Their lasting contribution can be seen in the development of several arts like architecture, sculpture, painting, music, dance and drama.

Contribution towards Art and Architecture :

Installation of various images was considered to be the main work of a Bhattaraka. These ceremonies presented a good opportunity for large religious and social gatherings and to establish one's prestige in the society. Various titles such as Sanghapati, Seth etc. were conferred upon chief donors of the ceremony. They encouraged their rich followers to construct new temples in large numbers and they personally officiated at the image installation

ceremonies of these temples. According to tradition ChamundaRaya, after erecting the colossus on the larger hill appointed his guru Nemichandra as the head of Matha at SravanBelgola.[15] This Gommata statue is 57 feet high. The famous gigantic monolithic statue of Gommata, which is 42 feet high, was installed by Veerpandhyadeva a ruler of the Bhairaraja family of Karkala in 1432 A.D. He takes the Lalitakirti gurus permission at once performed the preliminary poojas.[16] Venur that, as mentioned a gigantic image of Gommata was set up in 1604 A.D. at the orders of Timmaraja family of ChamundaRaya on the advice of Charukirti Pandita of Belgola this statue is 35 feet high.[17]

Literary Contribution of Bhattaraka :

In the field of literature, the contributions of Bhattarakas have been really impressive. Their main liteatury works have been in the forms of epics, stories and texts for worship.

The creation, development and preservation of the sacred texts of the Jainas was a notable achievement of the new monastic life in Karnataka. Free from the worries of constant movements, the monks developed a sense of religious solidarity and devoted much time and energy to the study and exposition of the Jaina scriptures.

The rise of Kavya and puranic literature and the development of regional languages may be attributed to the Jaina monks and

preceptors who lived in the monasteries. They mastered the various south Indian languages besides Sanskrit and Apabhramsa for the propagation of the Jaina faith among the people and enriched the different branches of learning such as philosophy, ethics, grammar, logic, mathematics etc.

Pujyapada, who was the preceptor of the Ganga King Durvinita, wrote several importance Sanskrit works. The Sabdavatara on the sutras of Panini the Sarvarthasiddhi, and the Jainendra vyakarana are all attributed to him. Ravisena, who composed Padampurana, flourished during the 6th - 7th centuries. Besides, the Jaina acaryas such as Virasena, Gunabhadra and Somadeva cultivated Sanskrit with great vigour.[18]

These are found in Sanskrit, Prakrit, Apabhramsa, Hindi, Marathi, Gujarathi and Rajasthani, Kannada and Tamil various by Srutsagar Suri are noteworthy. By their valuable literary works of Bhattaraka contributed not only to the enrichment of literature but also to the growth of different regional language.

Contribution of Learning :

In the field of learning, the Bhattarakas made monumental contributions. By various means they turned their Mathas into the central seats of learning in the region. They used their Mathas as 'Grantha-bhandaras', i.e. book-houses, which were virtually

treasure-houses of knowledge. In these Bhandaras they assiduously preserved a large number of manuscripts written, on paper or palm leaves by both Jaina and non-Jaina scholars and in different languages on various religious and scientific subjects. In addition to the preservation of knowledge, they also helped in the spread of knowledge by making specific arrangements to copy the manuscripts and to distribute the manuscripts to several places.

Further, the Mathas were used as schools where permanent provisions were made to impart regular training to Jaina priests and general instructions to all students.[19]

Origin and growth of Jain monasteries (Mathas) in Karnataka :

Jaina monarchism means the collective life of the monks and nuns organised at a fixed place where they live together under one authority for spiritual liberation. It appears to be the most important development in Karnataka during earlier medieval times.

The earlier Jaina monks led a wandering life throughout the year except the four months of the rainy season when they lived at a fixed abode. The earlier texts of both Svetambara and the Digambara frankly recommend solitary life for the Jaina ascetics, who aspired to attain salvation. The former states that the monk should stay in deserted house or under a tree or on burial grounds or in caves.[20] They are further ordained to avoid such places as were

especially built for them and were likely to arouse their passions[21] and present obstacles in the path of spiritual liberation.

The transition from solitary wandering to settled life in Jaina monasteries and Jaina basadies was a striking development in the history of Jainism in Karnataka. The Jaina epigraphs, which record donation for the erection of monasteries and temples, show that the practice of permanent settlement of the Jain monks in monasteries had begun in the last quarter of the 4th century.

From the 5th century onwards, numerous epigraphs show that the Jaina monasteries were being built by the side of the Jaina temples in the different parts of Karnataka by the pious Jaina devotees. They displayed great enthusiasm in donating large tracts of land and villages for the proper maintenance of those monasteries and the monks and nuns living therein.

The relation between the Jaina monasteries and the Jaina temples should be made clear at the very outset. The Jaina monasteries in Karnataka were generally a composite structure incorporating the Jaina Mathas and the Jain temples within its fold. We have only a few separate Jaina mathas serving exclusively as residences of monks and nuns; generally they were attached to the Jaina temples.[22]

The Mathas of Bhattarakas carried out various soci functions. This provided on occasion for preservation of variou arts. According to the Joharapurkar the institution of Bhattaral came into existence from second century A.D. but in mediev period this institution acquired importance. Because in ancie period some royal dynasties like Gangas, Rastrakutas, Shilahara etc. Patronage Jainism. But in medieval period there was decline Hindu dynasty and all Indian sub continent was over powered l Iconoclast Muslim ruler. Therefore, there was decline of Jai religion also and at this critical juncture, to protect and to spre Jain religion the institution of Bhattaraka laid the vital role. Thus would be clear that the Bhattaraka tradition played an important pa in the history of medieval Jaina society.

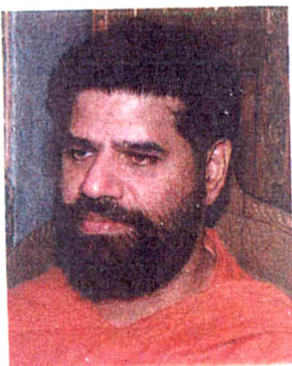
In course of time some Jaina monasteries came to assun authority over other religious establishments. An inscription spea of such a monastery at SravanBelgola in the Hassan district Mysore. The foundation of the Humcha Matha, which is existen in the Nagar Taluq of the Shimoga district. The Karkala a Mudabidre mathas are existing in South Kanara district.



Devendrakeerti Bhattarak Swamiji Humacha

Charukkeerti Bhattarak Swamiji of Moodbidri





Jagadguru Karmayogi Swastishree
Charukeerty Bhattarak Swamiji
Shravanabelagola Math

THE MAIN MATHAS AND GURUS

I. SravanBelgola - Charukirti Bhattarika :

The principal seat of the Jaina faith in former Mysore state now Karnataka is at SravanBelgola in Hassan district. This matha was founded in 982 by ChamundaRaya, the military general of the Ganga King Marasimha II, who is said to have erected in the following year the famous colossal statue of Gommatesvara on the Vindhygiri hill.[23] It became the chief centre of the Jaina pontificates, which claimed authority over the Jainas throughout South India.[24] It was the place from where the Jainas extended their religious activities in the different parts of Karnataka. The shrine continues to be important even now not only for the Jainas of South but also of Northern India. He established a matha and other religious institution, with liberal endowments.

According to a list from the matha the following was the succession of gurus.[25] They were of the Kunda Kundavaya, Mula-sangha, Desi-gana and Pustaka-guchcha.

Nemichandra Siddhantacharya appointed by ChamundaRaya	C. 983
Kundakundhacharya appointed by Vira Pandya	C. 983
Siddhantacharya appointed by Kuna Pandya	C. 983
Amalakirtyacharya appointed by Vinayaditya	C. 1050

Somanandyacharya appointed by Vinayaditya	C. 1050
Tridama Vaibhubanyacharya appointed by Hoyasala	C. 1070
Prabhachandra Siddhantacharya appointed by Ereyanga	C. 1090
Gunachandraya appointed by Ballala Raya	C. 1102
Subhachandracharya appointed by Bitti Deva	C. 1110

From 1117, the gurus all bear the name of Charukirti-Panditacharya and endowments have been granted to the matha by all succeeding lines of kings. There are about a dozen inscriptions printed in the Epigraphic Caranatica II (SravanBelgola) revised edition, which gives succession lists of Jaina gurus.[26]

Origin and Founder of SravanBelgola Matha :

It is interesting to see the early history of SravanBelgola monastery which for the first time founded by Bhadrabahu in 4th century B.C. The year 300 B.C. saw the 8th successor of Tirthankara Mahaveer, the Shrutakevali Bhadrabahu Muni attain Sallekhana Samadhi at SravanBelagola. Emperor Chandragupta Maurya, muni Bhadrabahu's disciple, who accompanied him as a monk from the north, also attained samadhi here. The Dharmacharya peetha established then has remained dedicated to the task of protecting the holy place, religion and society and patronising literature and the arts.

SravanBelagola has since been recognised as an important centre of learning of Jain philosophy, religion and practice. After Bhadrabahu and Chandragupta, another great ascetic Acharya Kundakunda, was also associated intimately with SravanBelagola.

Munishree Nemichandra Siddhanta Chakravarty was the Acharya when ChamundaRaya came to SravanBelgola alongwith his mother on a pilgrimage. As desired by his mother, ChamundaRaya the general of Ganga King Rachamalla got the 57 feet tall idol of Bahubali sculptured in the year 981 A.D. He established a Math (monastery) and requested Acharya Nemichandra to be the pontiff.

Later when Muni Subhachandra was the Acharya during the reign of the Hoysala dynasty, the title 'Charukeerty Swamiji' was conferred upon him by the king for his able guidance during a turbulent period. The title Charukeerty Swamiji continued as the name of the succeeding Acharyas of the Dharma peetha of SravanBelgola Math.

Very naturally, such great Rishis of Belgola, the great examples of the higher life, in time came to be worshipped even by kings and in time became Rajagurus, Mahamandalacharyas and Jagad-gurus. Of such Rishis, who thus worked their way to power and influence through their learning, character and other attainments there are also references in the SravanBelgola inscriptions.

a) 'Siddhanta yogi.. whom, though his lotus feet were ever tinted with the rays from the crows of bending kings, no substance and no women, no clothing and no youthful pride, no strength and wealth coat tempt."[27]

b) "After him Hulla the minister of king Narasimha, his guru was the Jagadguru Kukkutasana Muladhari deva."[28]

c) "Maghanandi Siddhanta Chakravarti, Rajaguru to the Hoysala King."[29]

d) "Mahamandalacharya Deva Kirti Pandita Deva."[30]

If Jainism and Jaina culture should again influence Indian life in our time, it should worthily concentrate, as did its ancient Risis in South India. On the practical teaching of its spiritual discipline, its *dikshas* and its *Shikshas* to one and all, men, women and children, high and low, rich and poor, preferably even low and poor in order that whereby the mass mind may be illumined and the mass life ennobled and freed from the bondage of ignorance and the thralldom to sense desire.[31]

The following interesting account of the history of this place is furnished by the local "*Sthala Parana*".

ChamundaRaya repaired the ruined temples, and among other ceremonies had that of sprinkling the good performed. He

appointed Siddhantacharya as Guru of the math, to conduct the daily, monthly, annual and other processions. He established in the math a chatram where food, medicine and education were provided for pilgrims. He appointed men of his caste to receive with due respect the devotees and pilgrims of all three castes who should resort to the place from Delhi Kanakadri Svitapura, Sudhapura, Papapuri, Jayanagara, etc. For this purpose certain villages, giving an annual revenue of 1,96,000 pagodas, were made over to the temple. He fixed sila sasanas in the four directions in the chaitra month of the year Vaibhava-605 of Kaliyuga or the 1215th year after the death of Vardhamanasvami. This endowment was maintained by his descendants for 109 years.[32] Afterwards from the Saka year 444, Prajotpatti Pandu Raya and his descendants appointed Kundakundhacharya to manage to affairs of the temple and continued the charitable endowments for 90 years.

Again from Saka year 564, one Virapandya Raya and his son appointed Siddhantacharya to the temple for 80 years. They also gave innam lands to the temple.

Then followed Kuna Pandu Raya, who appointed Amalakirti Acharya to the temple. This king however changed his religion and destroyed the charities established by his predecessors. He and his family were ruined. At this time certain princes belonging to the

family of ChamundaRaya who governed the provinces of Halebidu, Bilikere, Kadanahalli, Aukanaballi, etc. Built small temples at Gommatespura Bilukere, Biliulli, Halebidu and set up an image Gommatesvara, the height of two men, on the hill of Gomatapura, and gave for the maintenance of worship the villages called Sravanahalli, Jinnahalli, Gommatapura and Padenahalli. They also in order that the discontinued worship at SravanBelagola might be renewed and continued, gave eight other villages, and appointed Amalakirti Acharya to manage the affairs. This they continued for 67 years.[33]

From the Saka year 777, Bhava, this country fell into the hands of the Hoyasala Ballala Kings who were Jaina Kshatriya ruling over the country of Hoyasala. Aditya, a descendant of this house, having heard of the excellence of the place and the beauty of the idol, paid a visit to it, and had the ceremony of sprinkling the god performed. He gave villages (out of those that had been given by ChamundaRaya) yielding a revenue of 96,000 pagodas, and appointed Somanandyacharya to carry out the worship properly."

Afterwards, Amalakirti Ballala made over to the temple, lands yielding 5,000 pagodas, and appointed Tridamavibudhanandya-charya as head of the math. This continued for 49 years.

Another of the Ballala kings named Ango Raja, continued the same for 56 years and appointed Prabhachandra Siddhantacharya to manage the affairs. After this Pratapa Ballala nominated Gunachandracharya to manage the affairs. This continued for 64 years. Udyaditya Ballala, Vira Ballala and GangaRaya Ballala each continued the worship by granting lands yielding 5,000 pagodas. Bettivardhana Ballala gave an inam of land yielding 50,000 pagodas and continued the worship for 31 years under the management of Shubhachandracharya.[34]

According to tradition ChamundaRaya, after erecting the Colossus on the larger hill appointed his Guru Nemichandra as the head of the matha at SravanBelagola. It is also stated that there was a line of the gurus at the place even before this period. One of the guru of this matha, Charukirti Pandita, is said in some inscriptions [Nos. 254 (105)] of 1398 A.D. and [258 (108)] of 1432 A.D. to have cured the Hoyasala King Ballala I (1100-1106 A.D.) of a terrible disease and to have thence acquired the title of Ballala Jivarakshaka[35]

Epigraphical account regarding Bhattaraka :

Some inscriptions from SravanBelagola and other places, furnished the following account regarding Bhattarakas and their service to Sraman culture.

In King Marasimha Guttiya Ganga, Nolambakulantaka, who reigned from 961 A.D. till 974 A.D., we have a very fervent Jaina. The Kuge Brahmadeva pillar inscription on the Cikkabetta at SravanBelagola, dated 974 A.D., gives a detail the meritorious work of King Marasimha Guttiya Ganga on behalf of the *SyadVada* doctrine. He maintained the doctrine of Jain, and caused to be erected at various places basadis and manastambhas. According to the same record, King Marasimha "having reverently carried out works of piety, one year later he relinquished the sovereignty and observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasena Bhattaraka at Bankapura, accomplished Samadhi."[36]

To this great Jaina logician, Tribhuvanamalla Ereyanga, with ruling the Gangamandala, granted Rachamalla and the Belgola 12 for the repairs of the basadis of the Belgola.[37] Since the king was ruling the Gangavadi, and since the royal endowment affected all the basadis in the holy place round Chandragiri hill at SravanBelagola, it is said in the epigraph that Gopanandi caused the Jina Dharma to prosper through the wealth of the Ganga Kings. In an earlier context we have had an occasion to describe all the celebrated colleagues of Gopanandi, as given in the Kattle basadi record dated about 1100 A.D. This inscription we may incidentally

add, repeats the praise given to Gopanandi dated 1094 A.D. King Ballala I, the eldest son of King Ereyanga, succeeded the latter and ruled from 1100 A.D. till 1106 A.D. The guru of this ruler was Carukirtimuni. Two stone inscription dated 1398 A.D. and 1432 A.D. respectively prove this. These are the Siddhesvara basadi records of SravanBelagola, which will be styled here the I and II of that name. The I Siddhesvara basadi inscription dated 1398 A.D. relates the following about Carukirti Pandita deva. He was the disciple of Srutakirti deva, a great disputant and an accomplisher of everything that had to be accomplished. This remarkable guru (Carukirti Panditadeva) was proficient in medicine as well. The guru of King Vinayaditya (II) was Santideva. This is proved from two stone inscriptions. One of them is the Parshvanath basadi record found at SravanBelagola and dated 1129 A.D. This inscription informs us that King Vinayadita Poysala's guru Santideva having performed the rites of Samnyasana, as a reward of his faith attained to the realm of *nirvana*. The King and the company of townsmen erected the monument for the departure of their guru Santideva.[38]

King Vinayaditya did as a Jaina, obviously on the advice of his guru, is described in as one record found in the Gandhavarana basadi at SravanBelagola, and dated 1131 A.D., he gladly made any

number of tanks and temples, any number of Jaina shrines any number of nadus, villages and subjects.[39] The credit of maintaining the anekantamata was also shared by the wives of the great Jain generals. Foremost among them was the wife of the celebrated Jaina general Ganga Raja Lakkale or Laksmimati. She was styled Laksmimati Dandanayakiti. And she was the disciple of Subhacandra who is described as "a Siddhanandi in philosophy." Laksmimati is described in a record assigned to 1128 A.D. as "the lady of police in business" and "the lady of victory in battle", to her husband Ganga Raja. She caused a new *Jinalaya* to be built in SravanBelgola in about the same year.[40] It was to some of the Jina temples erected by her that, as we related in an earlier context, granted liberal endowments.[41] Like her husband Laksmimati bestowed the gifts of food, shelter, medicine and learning and acquired thereby the name of being a mine of auspiciousness.[42] In that same year, however Laksmimati Dandanayakiti adopting the Samnyasana ended her life by Samadhi, and her husband as an act of reverence, set up an epitaph (at SravanBelgola) and consecrated it with great gifts and worship.[43]

Ganga Raja had an elder brother whose wife was called Jakkanabbe. Jakkanabbe was also the disciple of Subhacandradeva. She was the mother of general Boppa. After observing the vow

known as *moksatilaka,* she caused the god to be carved on the boulder Nombare and had it consecrated at SravanBelgola in about 1120 A.D. In that same year a tank was built there by her.[44] In 1123 A.D. she is praised in very high terms.

To this period belongs the saintly figure of Santaladevi, the queen of the Hoysala King Vishnuvardhandeva. An inscription dated 1123 A.D. praises her beauty in two exquisite verses. Her guru was Prabhachandra Siddhanta deva, the disciple of Meghacandra Traividyadeva, of the pustaka gaccha and the Desiya gana.. Queen Santaladevi's work to promote the cause of the Jina dharma was lasting. She was the cause of the elevation of the four samayas (or creeds) and she delighted in gifts of food, shelter, medicine and learning and in the narration of stories relating to Jainism. It was she who had the image of Santi Jinendra at SravanBelgola made in 1123 A.D.[45]

In the same year she caused to be erected the Savatigandhavarana basadi in the same holy place and with the permission of King Visnuvardhana, granted the village of Mottenavile to her guru for the worship of the god and food for ascetics in the same basadi. To this gift was added in the same year specified lands below the *Gangasamudra.*[46]

In the succeeding generations too, it was the ladies of the higher rank that set the example. The senior Herggaditi Acaladevi was the wife of the Saivite General Candramauli. She had become pre-eminent for the four traditional gifts she gave. The learned Nayakirti was her guru. She had a fine Jinalaya dedicated to Parshvanatha constructed in SravanBelgola and it was to this temple, as we saw in an earlier context, that on the application of Candramauli the King Ballala gave the village of Bammeyanhalli. And the merchants together with the representatives of the nadu and the nagara likewise granted specified money dues for the maintenance of the temple. These gifts were received by Nayakirti's disciple Balacandradeva in 1182 A.D. In the same year the Hoysala King added the village of Bekka to the above gift.[47]

Nagara Jinalaya temple was erected in 1195 A.D. by the minister Nagadeva a lay disciple of Nayakirti Siddhanta-Chakravarti and the Pattanasvami of the Hoysala King Ballala II (1173-1220 A.D.). the temple was named Nagara Jinalaya because the nagara or merchants were its supporters.[48]

Samaladevi was the wife of the devout Jaina minister Ecan. She too had a basadi erected in 1207 A.D. in Belagavattinad for the worship of which she granted specified lands.[49]

General Hulla we may mention a word about his gurus. The Mangayi basadi record dated 1159 A.D. tells us that Hulla rejoiced in bowing at the feet of Maladharisvami,[50] while one of the inscriptions on the Doddabetta dated about 1175 A.D. explicitly states that he was the lay disciple of Nayakirti Siddhantadeva.[51] The former was also known as Kukkutasana Maladharideva and was merely his Vrata guru.[52] Inscriptions dated 1159 A.D. to 1163 A.D. tell us in with manner he strengthened the cause of the Jina dharma in these three well known places.

Purchasing land and freeing it from all obligations and bestowing it as charitable endowments for the Jaina institutions was noteworthy feature of the times. Having purchased specified lands at Mattiyakere from the Mahamandalacarya Nayakirtideva's disciple Candraprabhadeva, Sambhudeva and three others (named) granted the same for the milk offerings of Gommatadeva and the twenty-four Tirthankaras at SravanBelgola in 1273 A.D. in the reign of the Hoysala King Narasimha III.[53] Likewise in 1280 A.D. in the reign of the same monarch, all the farmers of Arakottara having freed the basadi of that locality from all the obligations of money payments, granted the water-rate, alms, house-tax, poll-tax, the nicandi and other dues for the same basadi.[54]

The same procedure was adopted in 1282 A.D. when all the jewel merchants (Manikya nagarangal) of SravanBelgola desired to make some endowments. Together with the royal guru Nemichandra Pandita's disciple Balacandradeva, these merchants, who belonged to the Balatkara gana, and who were the disciples of the Mahamandalacarya Maghanandi, purchased wetland from Balacandradeva and gave it along with other lands for the worship of the god Adi of the Nagara Jinalaya.[55]

It is interesting to note in this connection that the impulse to support the cause of the Jina dharma came from the queens of Vijayanagara, one of whom was a Jaina herself. Inscription No. 337 states the Shantinatha statue was caused to be made by Bhima-Devi, a lay disciple of Panditacharya and the queen of Deva Raya Maharajain about 1410 A.D. at SravanBelgola.[56] Inscription Nos. 339 and 341 state that the Mangayi basadi built in about 1325 A.D. by Mangayi of Belgola a disciple of Charukirti-Panditacharya and crest jewel of royal dancing girls and it was named Tribhuvana-Chudamani.[57]

This versatile statesman was the minister of King Harihara Raya II in 1403 A.D. But the continued to serve also in the reign of King Deva Raya II. The SravanBelgola inscription dated 1422 A.D. cited above informs us that in that year General Irugappa, in

the presence of the Jaina guru Srutamuni, granted the village of Belgola for the worship of Gummatesvara.[58]

Present living Bhattaraka Swamiji : His Holiness Jagadguru Karmayogi Charukeerty Bhattaraka Swamiji SravanBelgola Math :

The benevolent and socio-cultural activities have been carried out even now days by present Charukirti Bhattaraka Swamiji of SravanBelgola Peeth. Therefore it is not wrong to see his life and work in brief in the following pages.

The present Pontiff was born on the 3rd May, 1949 at Varang in Karnataka as Ratnavarma. He became a monk at an early age on 12th December, 1969 and ascended the Dharmacharya peetha at SravanBelgola math on the 19th April, 1970 and thereby also became the Chairman of S.D.J. M.I. Management Committee, i.e. the management Committee of SravanBelgola shrine.

H.H. Swamiji's studies have not been limited to Jain philosophy in Prakrit, Sanskrit and Kannada but he also is M.A. in History (Mysore University) and M.A. in philosophy (Bangalore University).

The more than 30 temples at SravanBelagola have been renovated and arranged for daily pooja. The credit for organising

the highly successful holy journey of the *Dharmachakra* across the length and breadth of Southern India in commemoration of the 2500th anniversary of Bhagwan Mahaveer's Nirvana, goes mainly to H.H. Swamiji. The well organised 1000th year consecration and Head Anointing (Mahamastakabhiseka). Ceremonies of Bhagwan Bahubali speak a volume about H.H. Swamiji's acumen. The then Prime Minister, late Smt. Indira Gandhi, in appreciation of this dedication to selfless service, honoured H.H. Swamiji with the title "*Karmayogi*".

H.H. Swamiji is also deeply involved in the causes of society and education. During the 1000th year celebrations, a 1000 people benefitted from the free eye camp organised at SravanBelgola. Ten villages in the vicinity of SravanBelgola were also adopted for development. These villages are now provided with school buildings, drinking water, new tanks, community centres, roads and street lights. The service projects are not restricted to any one community but care for the public at large.

In the field of education, H.H. Swamiji has established Pre-Primary, Primary and High Schools, a College of Pharmacy and a Polytechnic. Gommateshwara Vidyapeetha is instrumental in producing scholars in religious studies. In order to make the treasure of knowledge in Prakrit available to the common man,

Swamiji had established the Prakrit Jnanabharathi Education Trust at Bangalore. Under the auspices of this trust, National Prakrit Conferences are held once every two years. Prakrit *'Prakrit Jnanabharathi Awards'* are also presented to ten scholars selected for their notable contribution in the field of Prakrit, every year.

Numerous Dharmashalas and Guest Houses providing all amenities for the large number of pilgrims and tourists have been constructed under the able guidance of H.H. Swamiji. Beautiful gardens now add to the beauty of the place. Generous donations from devotees have been applied in fruitful developmental projects. An Ayurvedic Hospital and a clinical lab are in service. A Mobile Hospital has been launched for the benefit of the rural areas.

H.H. Swamiji has a command over Hindi, English and Kannada languages. His discourses in simple and lucid style leave the listeners spellbound. He has often been invited to deliver enlightening speeches and steer several social organisations like Vishwa Dharma Shanti Sammelan Samiti (World Religion Space Conference Committee) in their projects and has toured abroad on several occasions (Singapore 1976, U.S.A. 1979, Kenya, U.K. and Europe 1984 and 1988). The consecration of the Jain temple of Leicester, England in 1988 was performed with traditional rites under the able guidance of H.H. Swamiji.

H.H. Swamiji has adopted a much required progressive outlook about the practice of religion in the present context. He has simplified religion for the layman and opened several avenues where the Preachings of the Tirthankaras could be practiced.[59]

Thus the SravanBelgola Bhattaraka played important role in preserving and spreading Jain culture throughout South India since early days. Not only this but Bhattaraka also extended monetary help to various social institutions and run educational institutions which would the personality of new generation. They also provided civic amenities to twelve adjoining poor villages by giving light, constructing roads, provide water facility. Therefore this Bhattaraka Institution is useful to modern time also and require in future.

HUMCHA : DEVENDRAKIRTI BHATTARAKA

Like SravanBelgola, Humcha is also a seat of Bhattarakas since 8th century A.D. It has a cherished history. Some Bhattarakas of Humcha were celebrated and learned men. They rendered yeomen service to the cause of Jainism and protected Sraman culture.

The foundation of the Humcha matha, which is still in existence in the Nagar taluq of the Shimoga district, was laid by JinadattaRaya during the 8th-9th centuries, who carved out the kingdom of the Santaras in the South.[60] The gurus, as given in the following list, were of the Kundakundanvaya and Nandisangha from

Jayakirti Deva, they were of Saraswati gaccha. The descent is traced in a general way from Bhadrabahu, the Srutakevali, through Visakhamuni, the Dasapurvi, his successor, through Umasvati, author of the Tattvarthasutra and then the following :

Samantabhadra, author of Devdgama stotra. Pujyapada, author of JainendraVyakarana, of a nyasa on Panini called Sabdaavatara, and of a Vaidya Sastra. Siddhantikirti, guru to JinadattaRaya. About 730 A.D. Akalanka, author of Bhashya on the Devdgama stotra. Vidyananda, author of a Bhashya on the Aptamimasa, also of sloka vartti Kalankara. Manikyanandi Prabhachandra, author of Nyaya Kumuda Chandradaya, and of a nyasa on Sakatayana Vardhamana munidra, by the power of whose mantra Hoysala subdued the tiger 980-1040. His successors were gurus to the Hoysala kings. Vasupujya vartti, guru to Ballala Raya- 1040-1100 A.D.[61]

Sripala	-	Subhakirti Deva
Nemichandra	-	Padmanandi
Abhayachandraguru	-	Maghaandi
Charama Kesavaraya	-	Simhanandi
Jayakirti Deva	-	Padmaprabha
Jinachandraraya	-	Vasunandi

At present there are eight following Jain temples at Venur. Bhujabali (Bahubali) basadi, Akkangal basadi, Binnanibasadi, Parshvanatha basadi, Shantinatha basadi, Vardhamana basadi, Tirthankara basadi, Rishabha basadi.

However, during this period, South Kanara was very active in extending patronage to Jainism. Karkala, Moodabidri, Venur and other places became centres of Jain art. The Alupa, Bhairarasa Wodeyar, Chouter and other chiefs ruling in this area. Not only built many monuments but also gave a large number of grants to them.

The role of Bhattarakas from SravanBelagola, Humcha, Moodabidri and Karkala was important for promoting Jain culture in South Karnataka. Even the present Bhattarakas, these peethas are also playing vital role in protecting and spreading Jainism in their respective areas. Bhattarakas possessed large estate and raised funds from Sravakas. These funds they utilised for the erecting Jain temples, arranging Panchakalyana pujas, publishing sacred Jaina literature, distributing Jain literature on cheaper rate to Jain Sravakas, running pathasala in their Mathas, provided religious training to Jain lads, who will be future Upadhiyas and finally running free feeding centres, as well as free hospitals for orphanage and poor people. This institute is useful event today.

Indranandi	-	Meghachandra
Vasantakirti	-	Viranandi
Visala Kirti	-	Dhananjaya

Dharmabhusana, guru to Devaraya 1401-1451 A.D., Vidyananda, who debated before - 1451-1508 A.D. Devaraya and Krishna Raya and maintained the Jain faith at Bilige and Karkala.

His sons were :

Simhakirti, who debated before 1468-1482 A.D., the court of-

Mohammad Shah, Sudarshana, Merunandi, Devendrakirti, Amarakirti, Visalakirti, who debated before 1465-1479 A.D.

Sikandeer and VirupakshaRaya, Nemichandra, who debated at - 1508-1542 A.D. the court of Krishna and Achyuta Raya.[62]

The present guru is now named Devendra Kirti Bhattaraka.[62]

Epigraphical Account regarding to the Bhattaraka :

Fortunately, there are number of epigraphs which furnish the following account regarding Bhattarakas

Vikrama-Santara made grant to Siddhanta-Bhattaraka and the inscription of 1077 A.D. runs as follows :

Tolapurusa Vikrama Santara, who in 897 A.D. had a basadi made for moni Siddhanta Bhattaraka of the Kondakundanraya and endowed in with certain lands.[63] He was the same Vikramaditya

Santara who constructed the Guddada basadi at Humcha and had it dedicated to Bahubali in the next year 898 A.D.

Bhujabala Santara, who after his over lord the Western Chalukya monarch Trailokyamalla Deva, had the second name of Trailokyamalla, so we gather from a stone inscription dated 1066 A.D., constructed a Jinalaya caled Bhujabala Santara Jinalaya in his capital at Pombucca, and granted the village of Haravari to his guru Kanakanandideva.[64] His brother Nanni-Santara is said in 1077 A.D. to be "a worshipper of the feet of Jina"[65] we shall mention the charitable endowments of Jina.

The following inscription provides information about the long penance performed by one Bhattaraka named Lakshmisena famous in the Sri-Mula-Sangha and Pustuka gaccha Bhattaraka's disciple Lakshmisena-Bhattaraka deva performed penance for long time at sunrise, Lakshmisena-muni attained the higher state[66] in 1098 A.D.

Regarding Srivijaya Bhattaraka the following information is important. Cattaladevi undertook the task of making the Pancabasadi in 1077 A.D. This Santara queen's other meritorious work were the following the construction of tanks, wells, basadis, temples, watersheds, sacred bathing places, sastras, groves and bestowing gifts of food, medicine, learning and shelter. We may observe here that Cattaladevi's preceptor was Srivijay Bhattaraka,

also known as Pandita Parijata, who was proficient in all the Sastras and Agamas, and who was head of the Nandi gana of the Arungulanvaya of the Nidambare tirtha of the Tiyan-gudi. He was also the guru of Rakkasa Ganga, the father of Cattaladevi, and of Biradeva and Nanni Santara.[67]

In later record dated 1103 A.D. we learn that the same Santara-lady, who is called "a cow of plenty to the glorious Jina congregation", along with her own sons Bhujabala Santara, Nanni-Santara and Vikrama Santara, granted specified lands to the same Panca basadi. And opposite to that Jinalaya, in Anandur, she and Tribhuvanamalla Santara, as a memorial for the death of Birabbarasi, laid the foundation stone of another basadi, pronouncing the name of Vadigharatta Ajitasena Pandita.[68]

The following inscription is important and mentioned the names of disciples of Ajitsena. It runs as follows : "These three being lay disciples of Ajitsena-Pandita-deva known as Vadibhasimha, of Dravila Sangha, Nandi-gana and Arungalanvaya they had the northern pattasale of Pancha-basadi made. When Pampadevi and Srivallabha deva were ruling the kingdom, consecrating the northern Pattasale, Srivallabha-deva washing the feet of Vasapujya-Siddhanta-deva, made a grant."[69] Another Santara Princess who promoted the cause of the anekantamata was

Pampadevi, the dauther of King Taila and the elder sister of Vikramaditya Santara. In onemonth she herself caused to be made Sasanadevate in the same manner as the famous Urvitilakam had been constructed. Her daughter Bacaladevi and she, so we are informed in the inscription dated 1147 A.D., were the disciples of the illustrious Vadibhasimha Ajitasena Pandita. They and Vikrama Santara had the northern Pattasale to the Urvitilakam constructed.[70]

Inscription on a stone set up to the South in the enclosure of Panchabasadi temple in Humcha in Kannada of size 4' x 1' records. "Chokisetti a disciple of Dharmbusana Bhattaraka- a repairer of Jaina temples mention of Amarkirti as junior disciple to Dharmabhusana Bhattaraka of Mula Sangha, Balakaragana- latter reverned by King Devaraya, Amarkirti a contemporary of Laxmisena-Manasena a disciple of Laxmisena 15th century.[71] The another inscription at the village on a slab near the northern wall in the enclosure of Padmavati temple in Kannada, size 2' x 1' -4' records the death by Samadi of Bammgavuda disciple of Siddhanta Yogindra 17th March, 1295, mention of Gunsena muni.[72]

The following small inscription furnishes information about Gunsena Siddhanta Bhattaraka and it is as follows : "Gunsena-Siddhanta-Deva's beloved lay- disciple YadaGavuda, by the rite of samadhi gained the world of gods in dated 1296 A.D."[73]

PurPasena and Akalanka performed Sallekhana and gained the path of mukti. The following inscription gives interesting account about the Sallekhana. The Mahamandalacharyas and Raja Gurus Purpasena-deva and Akalanka-deva expired with rite of Sannyasana and gained the path of mukti. Fixing his mind on thoughts of the supreme spirit, repeating the five words, which are the sources of eternal happiness, a bee at the lotus feet of Vadiraja muni - Purapasena gained the fruit of mukti with great desire. With joy the conscious Purpasena expired of his own accord. Permanently giving over the Panchabasadi to the hands of the chief muni-Gunasena-Siddhantha, while the word of men applauded he gained the path of mukti. Akalanka-deva on the date specified gained the road of mukti. Publisher of the Jina-dharma, and distinguished for good works, say, was it right for Brahma to take away Akalanka-brati, learned in the doctrine.

Purpasena-Yatipati in the world. Disciple of Vadiraja-muni, who had with undoubting wisdom crossed over the ocean of logic and grammar and was a royal ornament gem of the Nandy-anvaya- the thunderbolt to the mountain opponent speakers, an ocean of literature, may be prevail, the glory of the Jaina Sangha, Purpasena muni in 1255 A.D.[74]

The following inscriptions give the information about female Soyi-Devi who took samadhi and who was disciple of Balachandra-Bhattaraka. It runs as follows : "Mother. of.... lay disciple of Dutraividya-deva of the Sri-Mula Sangha and Desi-gana, Balachandra deva's female lay disciple sSoyi-Devi, by the rite of samadhi expired and gained by force the world of gods. Her mother was Kamambika, her father Madhav, her daughter Somambika.[75]

Divakarnandi and Chandrakirti Bhattarakas were two great Bhattarakas and following inscription gives information about them: Vira Santara eldest son Tailaba-Deva known as Bhujabala-Santara having assumed the crown for the Tirthada-basadi erected by the Pattanaswami, made a grant of Bijakana bayal temple endowment. The Arhat Paramesvara Parama Bhattaraka, who is possessed of the fame Mahadana and eight Mahaprathiharyya and adorned with thirty-four Atisaya filled with pure wisdom cleansed in the water of the ocean of nectar the Siddhanta. His disciple was Divankarnandi Siddhanta-Deva. The Santara Kings of the Pomburchcha Kula, their heads on the feet of Jina.They were makign gifts of food, shelter, medicine and learnign the soruce of wide spread fame and ocean of good character, and was the Pattan-Swami Nokayya-Setti, praises of him and their guru Bira-deva was successful.

The Bhattaraka-Divakarnandi Siddhanta Deva, whose fame was spread as far as the elephants at the points of the compass. This Bhattaraka was the guru of the brave Vira Santara and his father Ammana-Santara. Charukirti-Bhattaraka chief disciple Dirakarnandi Suri, the disciple of that Siddhanta-Rathnakara was Shakala-Chandra-Muninatha, of whom Pitamaha (Brahma) has written it on the tusks of the elephants at the points of the compass that in all the world he is supremely worthy.[76]

Thus the above information is gleaned from the isncriptions available in Humcha which threw light on the relations between Bhattarkas of Humcha and rulers, queens from Santara dynasty.

Now a day, present Bhattaraka has been continuing the glorious past tradition and maintained math in good condition. Pathshala, preserved good old library and many other social works. Therefore, the following is a brief account of his life and work.

The Present Bhattaraka of Humcha :

The present Bhattaraka is Devendrakirti and his full honourable title is as Paramapoojya Srimadijagadguru Bharatgourava Bhattarak Ratna Sri Padmavati-labdhavar, Prasanna Syadawada Kesari, Swastishree, Sri-Sri-Sri-105 shreemadd Devendrakeerthi Bhattaraka- Pattacharya Mahaswamiji of Shri Jaina matha of Humbuja.[77]

At present seat of Bhattaraka occupied by Paramapoojya swasthi Shri Bhattaraka Devendrakirti Pattacharya Mahaswamiji, who is a son of the soil, born in a famous family of scholars. Poojya Swamiji was born on 25-5-1949 at Multi village. The name of his parents are Shri M. Dharmapalayya and Sou. Maghamalamma. The early name of the Swamiji was "Vinayachandra". Swamiji had completed his primary and high school education in his own village. Then he had taken B.Sc degree from Shimoga University.

Once upon a time he had visited to Hombuja for the Dharshana of goddess and Mathadhepati. The earlySwamiji of this matha had observed to his honesty, silently and obedient Vinayachandra. This person was so liked to the early Swamiji and then Swamiji had appointed to this Vinayachandra has the latter Bhattaraka of this Hombuja math. At that time the early Swamiji had given the name "Hemaratha Sagar"alias Vinayachandra. After the death of early Swamiji, this honourable "Hemaratha Sagar" alias vinayachandra, on 20-3-1971 had taken Diksha, and actually on 29-10-1971 after death of early Swamiji, this honourable "Hemaratna Sagar" had been became "Devendrakirti Bhattaraka Swamiji"[78].

After taking Diksha the present Bhattaraka Maharaja had completed M.A. degree and Ph.D. He is also expert in Tulu, Kannada, Hindi, English, Sanskrit and Marathi. He is also the

Bhattaraka head of Warang-Matha of D.K. district, Malakhed Jaina matha of Gulbarga district, and the Jaina matha of the great holy place Sammedashikharaji. Kundkandadri and Hattiyangadi kshetra are also controlled by this Swamiji.

Kundakunda vidhya peetha Brahamacharyasram of Hombuja. Vardhamana Nilaya of Shimoga, Shri Sanmati Digambara Jaina Boarding of Sagar and elementary school of Warang are running and controlled by this honourable Swamiji. The Swamiji is the main editor of the "Gurudeva Dharmika Patrika" and also Siddhantakirti Granthamala[79].

The present Bhattaraka is doign the work of protecting and promoting Jaina culture. For several years he has been undeertaking the task of propaganda and publicity in regard to Jainism, Jaina culture and the spiritual side of Jainism not only in India, but also abroad, in a laudable manner, in this way he has popularised the Jaina codes of conduct. Sri Swamiji is good at delivering religious lectures in a simple, impressive, logical and attractive way; he is considered as a good speaker both in the country and abroad.

Pooja Swamiji has travelled all over the India and also in the foreign countries for twenty one times. He had travelled in the countries of England, U.S.A., Canada, Belgium, France, Italy, West Germany, Holland, Greece, Singapur, Thailand, Nepal, Japan,

Switzerland, Bhutan and preached Jainism beautiful to the people of these countries.[80]

Swamiji is also a good writer. He had written some granthas and religious papers. Also he had estaboished the statute of Lord Parshvanatha on the hill, which is twenty-one feet high. This statue is made up of marble. The Panchakalyana Mahootsava was also taken place at the time of establishment of Lord Parshvanatha. Swamiji has done a hard work for the progress of Jaina dharma and its Sastra. The expertsof the other religion had congratulated to the Swamiji for their works. The people from the Jaina and other communities had given the degree like "Jagadhaguru", Bhattaraka Ratha", "Siddhanta Joyti", "Saddharma Param Joyti", "Rajayogi", "Charity Chudamani", "Bharatha Gourava", "Yuga Purusha", "Samyakatva Chudamani", "Jaina Samaj Dipak" etc.[81]

The his holiness Swamiji is also the member of Jainadharma canvassing committee Haridwar, Jaina tirtha kshetra samitee, Chandraprabhu religious trust of Kerala, Vishwa Santi Dharma Sammelan of India. Vishwa Bouddha Sammelan of Japan, Vishwa Yuva Janotsva of Singapore, *Ahimsa* Anekanta trust of London, Vishwa Hindu Sammelan of Nepal, etc. He is working as an important role in above trust. The Swamiji is the President of All India Bhattaraka Sangha.[82]

Swamiji is the member and guide to the Vishwa Sahakari (the world of vegetarians of U.S.A). Swamiji had given the donation for the construction of an ancient Jinamandir. The Mahavira Bhavan of Hassan is the proof of donation. He had given the donations to the research fellows. Under the guidance of this holiness Swamiji, so many Panchakalyan Poojas had taken place[83]. So thepeople of all the community are going to beg and pray to the goddess for hishiliness Swamiji to give long life and good health. At present he is 51 years old.

Thus the Bhattaraka tradition is occupying unique place in the history of Jainism and the present Bhattaraka of Humcha is rendering yeomen service to spread and protect Jain monuments and Sraman culture not only in South India but even in abroad, besides running Humcha matha itself.

III) Moddbidri : Charukirti Bhattaraka :

Next to Humcha, Moodabidri is renowned for its old lirbary and Bhattaraka peeth is Jain sacred place. It is regarded as 'Dakshina kasi' and old Jain monuments and temples are available there. But Bhattaraka tradition is old and protecting and spreadkign Jaina culture in South Kanara.

During the 3rd century B.C. there settled in SravanBelgola in the South, Acharya Bhadrabahu along with 12,000 apostles

including Chandragupta Maurya, the Emperor, some of his desciples scattered all over the areas where Tamil, Telugu, Kannada and Tulu were spoken and started - spreading the Jain religion. The Jainas who thus migrated and settled in the South built Jain temples and matha. They also traded with distant countries through the ports on the western coast and amassed a lot and come to be called as "Shreshthis" (Setty).

But a bad time came and the town once rich and crowded, became deserted with all its Jain temples fallen to dust and surrounded by thick forests of bamboo trees. According to traditional source of information in the 8th century A.D. a Digambara Jain monk coming from SravanBelgola, one day, happened to see, on his way to the forest, a tiger and a cow drinking water from a common through and licking each other with mutual affection at a place where "Guru Basadi" stands at present.[84]

It was absolutely a strage scene. Guessing that the spot must be sacrosanct the ascetic had the forest cleared and a search made. He found a large sized divine image of Shri Parshwanatha carved out of black granite. It is sufficiently proved that this image is thousands of years old. The ascetic (Swamiji) had a basadi built at that spot and installed the image in 714 A.D. with Panchakalyana

ceremony. This basadi, built at the instance of that Guru is named the Guru basadi.

Another reasont he basadi being called Guru basadi is this. In Moodabidri one could find an ancient Jain Guru Math. His Holiness Shri Chaurkirti Panditacharyavarya Swamiji is the celebrated head of this Guru Peetha. It is the age long god tradition to celebrate the Pattabhisheka Mahotsava of this Swamiji of Jain Guru Math on the Guru Peetha found in outer throne room of the basadi. Since there is a cordial relationship between the basadi and the Guru Peetha, it became tradition to call this basadi most appropriately by the name Guru basadi.[85]

This Guru basadi is also called "Siddhantha Basadi" because the old Agama scriptures of Jainas namely the Dhavalas are preserved with utmost care here. These Dhavalas were handwritten some 850 years ago in old Kannada scripts on palm-leaves, with colourful paintings onthem. The practice of carving-religious-scriptures on palm leaves with a pointed needle and spreading ink on them prevailed in the South, when the North used paper for writing scriptures From the inscription found on the Simha Peetha of this image the installation ceremony fo the Jina Bimba, Sri Parshvanatha took place in the year 714 A.D.[86]

The Gurupeetha (Math) at Moodabidri was found by Swasti ShriCharukirti Panditacharyavarya Swamiji of SravanBelagola in the year 1330 A.D. Bittideva (1104-1141A.D.) the king of Dwarasamudra (Halebeedu) converted himself from Jain religion to Vaishnavism and was named "Vishnu Vardhana". He then, destroyed main Jain temples and killed many Jain house holders. This caused a great disaster and the result was that the sudden appearance of chasm in his city, into which many people and animals were buried.

Viraballala who ruled his kingdom (1173-1219 A.D. approached Charukirti Swamiji of SravanBelagola, with a request to get rid of this disaster. At his request Charukirti Swamiji came down to Dwarasamudra. He worshipped Parshvanatha and performed "Kalikunda Aadhana" with appropriate rites. He could then make the earth close its mouth with the Pumpkins (Kooshmanda) charged with holy mantras.

Charukirti Swamiji, then directly came down to "NALLUR" a small village in Karkala Taluk, South Kanara, District and founded a matha. Further in 1220 A.D. he came to Moodabidri with a view to have Siddhanta Darshna and founded another matha. Thus these two mathas beign the branches of the matha at SravanBelagola, the

heads of these mathas came to be known as "Charukirti". This proves the fact that these mathas werefounded 760 years ago.[87]

The inscriptions from Moodabidri furnished the following account regarding Bhattaraka and Math.

Once a Jaina sage visited a Ballala ruler whose finger had been cut off as a punishment by his sovereign. The sage was respectfully served and waited upon by the Ballala Raya. But seeing the maimed finger of the Ballala Raya, the Jain sage went away. At this the Ballala Raya got angry and destroyed 108 basadis of the Jainas and in their place built a tank. A whirlpool arose because of this impious deed, Charukirti Pandita Acarya of Belgola heard of this disaster that had happened to the Ballala King. and cured him of his ilness, and saved his kingdom. Carukirti Pandita Acarya then travelled on to Nalluru near Karkala on coming to Nalluru the Jain teacher's elephant and his seat made up of Sandal wood (Candana mane) refused to move. Carukirti Pandita realised that was the right place for building a basadi which he accordingly did. A monastery (matha) was built by him there. Both the iron chain used forbinding the back and the neck of the elephants and the sandal-wood seat can still be seen at Nalluru.[88]

The SravanBelagola Jaina pontiffs were caled Abhinava Carukirti Pandita Acaryas, and not merely Carukirti Pandita

Acaryas.[89] The other detail of Ballala Raya having had his finger cut of by his sovereign may also be dispensed with. But all the same the main part of the story, viz. That a Carukirti Pandita Deva cured Ballala King of his illness, may be made to square with the known facts of histroy It is true that the name Carukirti Pandita Acarya was assumed by many Jaina teachers. Thus the earliest Carukirti Pandita Deva is represented as the disciple of Municandra Trividya Bhattaraka, in a record dated in the twentieth year of the Chalukya Vikrama era (1096 A.D.).[90] A later record dated 1398 A.D. informs us that Carukirti Pandita Deva cured Ballala of a terrible disease.[91] The similarity between the tradition of Carukirti Pandita Deva in Moodabidri and the story recorded in the above epigraph seems to suggest that it was in the twelfth century A.D. that Jainism made some headway in Tuluva.

Even the Late Bhattaraka of Moodabidri was celebrated luminary in Jainalogy. He preserved old Jain cannon and spreading Jain culture in South Karnataka. The following is his life sketch in brief which is inspiring to present generation.

Late Bhattaraka Swamiji H.H. Swasti Sri Bhattaraka Charukirti Panditacharyavarya Swamiji: Architect of Modern Moodabidri (1975-1998) :

The sacred tradition of the Bhattaraka seat is as ancient as Moodabidri itself. This ancient religious seat is a thing of worship, devotion and veneration for all the Jains of India and was occupied by Parma Poojya Swasthi Sri Bhattaraka Charukirti Panditacharyavarya Swamiji from 1975 to 1998 who was a son of this soil born in a famous family of scholars who had in inborn repsect for old value and tradition.

Sri Swamiji had his early education in Moodabidri later he accepted the "life of celibacy" in order to devote himself heart and soul to the study of Jaina-Darshana, spiritualism, culture and literature and for this purpose he went to the North. In the North Sri Swamiji presecurted his studies in various institutions such as Sri Gopal Das Sanskrit Jaina Mahavidyalaya, Merena (M.P.), Sri Ganesha Varni Sanskrit Jain Mahavidyalaya Sagar (M.P.). Sri Syadwad Jain Mahavidyalaya, Varanasi (U.P.) Rajasthan University, Jaipur (Rajasthan) and this enriched his knowledge, he also quonohed his thirst for knowledge by getting post-graduate degree in Hindi and Sanskrit literature and a research degree (Ph.D.) in Jainism and he also received the titles or degrees like Sahityashastri,

Siddhantashastri, Upadhyaya. Then he was unthroned on the award religious seat as the "Bhattaraka" (the religious head) on 30-4-1975. This event opened a new chapter in the history and destiny of this Jain centre and it brought about a rejuvenation to this holy place, and enabled it shine in its old glory and grandeur and there had been a rewakening in the field of religion, education, economy and spiritualis, it will not be exaggeration if Sri Swamiji was called the architect of modern Moodabidri. Sri Bhattaraka Swamiji was the saviour, President and Managing Trustee of this sacred institution.

The Swamiji had shouldered the responsibility of protecting and promoting the ancient Jain culture. For several years he had been undertaking the task of propoganda and publicity in regard to Jainism, Jain culture and the spiritual side of Jainism not only in India, but also abroad in a laudable manner; in this way he had popularised the Jain codes or conduct. Sri Swamiji was good at delivering religious lectures in a simple, impressive logical and attractive way. He was considered as a good speaker both in the country and abroad. He had enriched the "Paryueshana-Parva" of the Shwethambara Jaina and the "Dashalakshana Parva" of the Digambara Jaina by means of his discourses for 18 days in various cities of U.S.A. For severl years now Poojya Swamiji had travelled in U.S.A., Canada, London, West Germany, Japan, Hong Kong,

Singapore, Malayasia, Holland delivering religious discourses and thus popularising Jainism in these countreis.

Therefore, the Jain in variosu states such as Karnataka, U.P.., M.P., Assam, Nagaland, Manipur, Delhi, Calcutta had of falicitated. the Swamiji on various occasions. The number of four different organisations (Chatur-Vidha Sangha) honoured him by conferring the title of "Jnanayogi" on him at SravanBelgola in 1981. Besides, the Jain society honoured him, conferringon him the title of "Dharma Ratna", "Syadwada Kesari", "Vanibhushana", "Samaja Ratna" on different occasions.

In 1991 the Mayer of Hagstrem (U.S.A.) and the Governor of the State of Ohio (U.S.A.) honoured Poojya Swamiji in recognition of his good will mission to U.S.A. He was also accorded respectful welcome to participate in religious rites called "Panchakalyana" religious ceremonies and installations in almost all the Jain temples built abroad and he has thus enriched the sanctity of such ceremonies. Through hsi deep knowledge in religious rites like religious offerings, installations, Panchakalyana, grihavasthushanthi, Bhakthamara Vidhana and Shanti Vidhana. He had enriched the purposes of these ceremonies by adhering to the rites exactly laid down by the Jains criptures and Jain monks. With his specialised knwoeldge in Astrology Palmistry and other science typically known

as "Yanthra-Manthra- Thantra" (Occult-hymns-Techniques) he had set free thousands of people free their distress, difficulties and problems. He had also participated in several conference called "Sarva Dharma Sammanvaya", "Vishwa Dharma Sammelan". As the official representative of the Jain religion he participated in "World Conference on religion for peace" in Princeten in 1979, "World Religious Parliament Contenary" valedictory function hold in Ulm-New-Ulm at West Germany. Swamiji's favourite topic of interest was the wide and deep and comparative study of Jainism and other great religious.[92]

Certain hinte in regard to thing people, should give attention to in relation to Moodabidri- the great sacred place -

The worthy and generous donations from the pilgrims that visit Moodabidri daily help the trustees to carry out the daily activities in a smooth manner. Generous donations had helped the donors feel a sense of contentment for having done something virtuous towards a noble cause. What you give will be, in very sense,justifiable and righteous. What you donate towards this fund entitled "DHARUVA NIDHI" will be utilised for various activities of this religious centre, such as, mass-welfare-fund, renevations, construction and maintenance of choultries, preserving the great words of Jaina (Jinavani) maintenance of the free-hostels for

students (Jain Guru Kula), daily religious rites at 18 Jain temples, special religious rites, free food, medicine free teachings in scriptures, (Shastra-Dana) collecting, editing and publishign the great words of Jina, promoting kindness to animals. The local matha had taken up the mammath task of constructionga huge structure called "Dhawala Paragama Mandira" at a cost of 80 lakh rupees and it was the intention of the Mutt to inscribe on marble the entire text of the holiest Jain scripture "Shatkhanda Gama" "Dhawala, Jaya Dhawala, Maha Dhawala"- that has decked the book case in the Matha. Your kind attention was drawn towards the noble task of either donating to the daily "Chathurvida Danas" or the Pooja programma of a day in all the 18 Jain temples if you so desire. He is a linguist and under his able leadership this centre of pilgrimage is progressing rapidly. He had been responsible for taking up a number of activities during the very short period after his ascending the Gadi. All the local temples and the precious images of "NAVARATNAS" are in his safe custody. He is the Managing Trustee and the Director fo the Kshetra.

Present Bhattaraka of Moodabidri -

Now at present Parama Poojya Janayogi Swasti-Sri-Bhattaraka Charukirti Panditacharyavarya Swamiji, who is a son of the soil born in the famous family of scholars. Poojya Swamiji was

born on 29-3-1970 at Bajagoli taluka Karkala district Dakshina Kunda of Karnataka state. The name of parents is Subbra Sastri and Lalita Devi. The early of the Swamiji was Aravind Heggade. He had completed primary and high school education at Bajagoli in Karkala district. Swamiji obtained M.A. degree with Economics from the Mangalore University. He also did Civil Engineering degree from the Mangalore University. Then he took diksha as a seventh Prathima dhari Brahmacharya in October 1992 at Bijapur. After seven years thou had taken Shulaka Diksha on 8 October, 1999 at SravanBelagola. After the sad demise of H.H. Bhattaraka Swamiji of the Moodabidri Matha on 15-1-1998, this Swamiji had selected as a Charukirti Bhattaraka Swamiji to the Matha of Moodabidri. The Pattabhishaka of the Swamiji celebrate on 29th August, 1999, and from that time a matha is running under the guidance of this Swamiji under the guidance of this H. Swamiji, many Panchakalyan Poojas at taken place. Swamiji had given also donations to the Jina Mandir and schools. So the people of all the community are going to beg and pray to the goddess Padmavati for his Holliness Swamiji to give a long life and good health.[93]

The present Swamiji is 30 years old and continuing the noble tradition at his predecessors of protecting and spreading Jain culture in South Karnataka.

Thus Moodabidri seat of Bhattaraka is old one and one thousand pillar Jain temple as well as library containing old manuscripts are attracting to scholars along with laymen. Even now a days, present Bhattaraka is preserving and spreadign Jain Dharma in that area. He also encouraging tomodern scholars to study Jain literature.

IV) Karkala : Lalitakirti Bhattaraka -

Karkala was another important and sacred Jain centre int eh country of Tuluva, now it is South Canara district. The sacred tradition of the Bhattaraka seat was existing since medieval period and till it is existing. This peetha has been working under the jurisdiction of Moodabidri Bhattaraka since the beginning.

The early rulers of Karkala were the descendants of one Jinadatta Raya who migrated from Mathura in Northern India to South India and founded his kingdom of Santara at Humcha. Probably at the beginning of the 14th century A.D. the descendants of Shri Jinadattaraya i.e. Santara rulers of Kalasha, shifted to Karkala and made it their capital.[94] One of the chiefs, who materially contributed to the spread of Jainism in this age in Tuluva was Lokanatharasa. He was the disciple of Carukirti Panditadeva, who had, among other titles, that of Ballalarayacitta Camatkara and exercised some independent sway in the Karkala region.[95] During

the regime of Lokanatharasa in Sake 1256 (1334 A.D.), his elder sisters Bommaladevi and Somaladevi, along with some prominent state officials among whom figured Allappa Adhikari, gave specified grants to the basadi to Santinatha at Karkala which had been built by KumudaCandra Bhattarakadeva, the chief disciple of Bhanukirti Maladharideva of the Mula Sangha and the Kranur gana.[96]

Sometime after him the Karkala rulers came gradually under the influence of the Lingayat faith. But they continued to be warm supporters of the Jina Dharma. We prove this from records ranging from the middle of the 15th to the end of the 16th century A.D. The credit of turning the mind of the Karkala rulers to the *SyadVada* doctrine goes to the Jaina gurus of Hanasoge. It was at the instance of Lalitakirti Maladharideva Bhattaraka of Hanasoge that King Vira Pandya, the son of Bhairavendra, caused to be constructed and set up the Colossal image of Gommata at Karkala, to which reference has already been made, on Wednesday 1432 A.D.[97]

In time of Abhinava Pandya Deva (1458 A.D.), probably it is the same guru who is mentioned in another inscription dated Sake 1379 (1457-58 A.D.) which records a gift of Paddy to the Hire Nemisvara basadi at Hiriangadi, one of the suburbs of Karkala. In this record Lalitakirti is said to have belonged to the Kalorgana.[98]

The same guru was likewise responsible for the munificence of the merchants of Hiriangadi, who in 1475-76 A.D. built a Mukha-mantapa to the Tirthankara basadi of that place.[99] He granted a munificent donation to Neminatha basadi at Hiriangadi.

In the time of Hiria Bhairava Deva (1462 A.D.) till his time there was no separate royal preceptor at Karkala. Lalitakirti Bhattarakas of Panasoge used to officiate on more important occasion and Charukirtis of Moodabidri at other times. This King established a branch of Panasoge peetha at Karkala and the successors to it are also styled Lalithakirti Bhattaraka.[100]

In 1567 A.D., when the head of the Sringeri Matha came to Karkala, he was received with royal honours and was requested to camp there for some weeks. As he would not camp where there was no temple for his stay, the King offered a newly constructed place of worship and had a magnificent idol of Sheshashayee Anantheswara installed in it, although the original intention was to make the place a basadi.

The royal priest, Lalithkirti Bhattaraka, of course objected to this conversion of a Basadi into a temple. Bhairavaraya replied with all the religions of his subjects with equal reverence. And to make amends for having displeased his spiritual teacher, he got constructed the Tribhuvana Tilaka Chaityalaya, on the hillock facing

that on which Gommata stands. At this basadi has four identical looking entrances from the four quarters it is popularly known as "Chaturmukha Basadi".

But much of the importance of Karkala was due not only to the patronage of its rulers but to the large-heartedness of its citizens as well. In Saka 1501 (1579 A.D.) some Sravakas of Karkala gave as a gift money for the study of the scriptures in the Ammanavara basadi at Hiriangadi. Lalitakirti Bhattaraka is said to have been the Vicara-karta (superintendent) of the charities. This Guru could not have been the one mentioned above, but probably one of the pontiffs at Karkala itself who bore the title of Lalitakirti.

Immadi Bhairvendra Odeyar was ruler of Karkala who patronised Jainism. In 1586 A.D. he caused to be built the famous Chaturmukha basadi temple at Karkala under the guidance of Lalitakirti Bhattaraka.[101]

Nishidhi -

There is "Nishidhi within the precincts of Guru basadi; such remains have not been elsewhere in these parts. We can find there sculptated images of Neminatha, Parshvanatha and Vardhamana Swami. We may also read the names of the munis-Kumuda Chandra, Hemachandra, Charukirti, Poojyapada Swami Vimala Soori, Sri

Kirti Siddhanta Devas, Charukirti Deva, Mahakirti and Mahendra Kirti.[102]

Along with the rulers of Karkala, the Catholic spirit of *Ahimsa* of its citizens was more responsible for the spread of Jainism. They were well awakened in the observance of the rules for spiritual advancement. Thus Jaina Acharyas were ever conscious to help the cause of spiritual welfare of the people and arranged to impart to them the right knowledge of soul, body and God.

The result of the royal patronage and popular support was beneficial for Jainism as well as the country. It gave a good opportunity to the Jaina acharyas to establish various centuries of learning and religious studies, monasteries and libraries. The Jaina temples with their Danashalas i.e. charity-houses for education, food medicine and retreat became real spots of cultural enlightenment. This in a vigorous mass awakening, which made the people realise the value of *Ahimsa* for creating an harmonious atmosphere in human society.

The Jaina leaders moved freely among the high and low in cities and villages alike imparting the message of *Ahimsa* and helping the laity to solve its various problems by the application of it. This brought the Jaina acharyas in the direct contact of the

people and they were shrewed enough to lay a firm foundation of their hold over the middle and the trading classes in the society. The Jaina acharyas worked in a cosmopolitan method and increased the number of followers ever by preaching among the original inhabitants of India.

Present Karkala Bhattaraka is also looking after Pathshala, and protecting Jain culture. Karkala has a very good library and structure of Bahubali on the hill is the main attraction to the visitors. Karkala Bhattaraka has cordial relation with Moodabidri Bhattaraka.

To sum up, Bhattaraka institution in Jain community came into existence as a need of time in early medieval period when Iconoclast Muslim rulers were established political hegemony over India. This institution continued uptill now and useful to the progress and development of Jain community in South Karnataka. Not only this but all the Bhattarakas from SravanBelgola, Humcha, Moodabidri and Karkala rendered great service to spread and protect Jain culture in South Karnataka. They erected many new Jain temples, renovated and repaired old Jain temples, arranged religious functions, delivered religious discourses, maintained good libraries, printed sacred canons, created habits of reading Jain literature among Sravakas and Sravikas holding *Mahamastakabhiseka*

ceremonies, arranged *Panchakalyan Poojas* and gave impetus to Jain religion. The present Bhattaraka at these places also are continuing this old noble practice of spreading and protecting Jainism not only in India but in abroad also like Europe, America etc. Bhattarakas are the religious leaders, organizers, propagators and preceptors of the Jain community even today.

FOOTNOTES

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CHAPTER- VII

EPILOGUE

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Right from the beginning Jainism stand for peace and non-violence. To save the succeeding generations from the scourage of war. peace is required. Even the chief objectives of the United Nations are to maintain international peace and national security, to promote economic and social welfare of the people of the members states, to remove threats to the peace of the world by suppressing acts of aggression and other breaches of peace; to settle the international disputes through peaceful means so that these may not disturb the peace of the world.

Now-a-days everywhere conflicts, wars, unrest, unhealthy competitions, scramble for power are going on every where in the world. Human race is in danger due to production of modern sophisticated weapons, like nuclear, autombomb and various missiles.

Therefore 'Peace' has no alternative and the motto of Jain religion, profounded by Lord Mahavira and his predecessors Tirthankara was "*Ahimsa*" and "*Live and Let Live*".

Modern statesman and politicians even of UNO knew the importance of peace and to survive human race peace is essential and peace is observed only if a nation observed non-violence.

It is rightly pointed out that more than any other creed, Jainism gives absolute religious independence and freedom to man. The scriptures make it abundantly clear that nothing can intervene between a human being's actions and the fruits of the latter, no God, or his prophet or deputy or beloved can interfere with human life. The soul alone is responsible for all that it does.

The Jains recognise divinity in man and goodhood, for them, is the attainment of purity and perfection inherent in every soul. The Jaina idea of God is that of a pure soul possessed of infinite faith, knowledge, bliss and power. These qualities are inherent in the soul itself, either destroyed or veiled by our *karmas*.

Historically speaking, the Jains have always been a small religious community and yet have believed that their religion is truely a 'world religion (Vishva-dharma) because it is available to all aspirants, and is beneficial to all beings, including those of the animal world and the vegetable kingdom. Throughout their history, the Jains have been associated with the ideal of *Ahimsa* (non-violence) both as a means as well as end, both in the temporal as well as spiritual life.[1]

The Sublime Message of Mahavira -

The place and contribution of Jainism and Bhagwan Mahavira in the history of Indian culture and civilisation is a most fascinating subject. So seminal has been the influence of Jainism and its

teachings as propounded by the 24 Jain Tirthankaras-ford-makers to the path of liberation - right from the first Tirthankara, Rishabhanatha, to the 24th Tirthankara, Mahavira, on ancient Indian thought.

It would be a mistake to suppose that Jainism originated in the 6th century B.C. with the advent of Bhagwan Mahavira. That the genesis of Jainism can be traced to the deepest antiquity, and that it was a wholly indigenous and characteristically ethical and ethical outcome of the Indian environment is now recognised by scholars both Indian and foreign.

Jainism is also a pioneer in the evolution of human ethics by reason of the tremendous discovery of the principle of *Ahimsa* or non-violence.

Unexcelled as a teacher, Mahavira was also a great organiser of Jain ascetics and the laity. the establishment of the Samgha is again a clear confirmation of his systematic thinking. He classified his disciples into four sections. Muni, Aryika, Sravak and Sravika of which the first two belonged to the monastic order while the last two were of the laity. Mahavira was not only "the most versatile thinker we know of in ancient India" but also was a bold religious innovator and a fearless reformer.

The great contribution of Mahavira's teachings was its stress on the sanctity and equality of all life, it was logical therefore that

Mahavira should have simultaneously emphasized the cardinal importance of self-control and tolerance. In other words, he declared that deeds and not birth make a man what he is, that all life should be protected and possession should be limited. It was a revolutionary assertion in the context of the times.

Mahavira admitted into the Jain ascetic foldmen and women regardless of caste considerations. He taught that every man was entitled to salvation without the intervention of any authority.[1]

The message of Lord Mahavira is valid for all castes, creeds and communities and is relevant in every era. *Ahimsa* and anekant are conductive in inculcating virtues such as kindness, fraternity and benevolence. Anekant can help to cultivate tolerance, respect and fraternity amongst the nations, whereas *Ahimsa* is the key to world peace and stability. Spreading the message of Lord Mahavira shall diminish the hostilities in the world. Thus Lord Mahavir's message is essential for global peace even today.

Jainism is an ancient religion of India and right from hoary antiquity to the present day it has continued to flourish along with other religion in different parts of India. Jains, the followers of Jainism, are therefore found all over India since ancient times. *Ahimsa*, vegetarianism, controlled way of life and the concept of Aparigraha constitute the main tenets of Jainism.

From the times of Bhagwan Rishabhdeo till today this religion has spread over the different parts of the country. Although the great personalities - 'Tirthankaras' of Jainism were born in Bihar and the northern provinces of the country but the religion preached by them has also blossomed and flowered in Karnataka.

Jainism was founded by 24 Tirthankaras from Rishabhanatha alias Adinatha to Vardhamana Mahavira. all these Tirthankaras flourished in north India and due to their endeavour Jainism, heterodox religion came into existence. The last two Tirthankara Parsvanatha 23rd Tirthankara belonging to the 8th century B.C. and 24th Mahavira belonging to the 6th century B.C. are regarded as historical personalities.

In 4th century B.C. during the period of Chandra Gupta Maurya Jainism penetrated into the South and Karnataka become the second home of Jainism. Fortunately Jainism received royal patronage from royal dynasties like Kadambas, Chalukyas, Rastrakutas, Hoyasalas, Gangas and Vijaynagar rulers who ruled over Karnataka area from time to time. Even today there are number of sacred Jain places like SravanBelagola, Humcha, Moodabidri, Karkala which are located in Southern Karnataka. Rich Archeological, and literary sources are available to study the spread of Jainism in South Karnataka.

South Karnataka consisted modern district of Hassan, Mysore, Shimoga and South Kanara are rich in Jaina antiquities and monuments. Therefore temple complexes of SravanBelagola (Dist. Hassan), Humcha (Dist. Shimoga), Moodabidri and Karkala (Dist. South Kanara) played a very vital role in spreading Jainism in South Karnataka since ancient period. Development of Jainism in Southern Karnataka upto 1565 A.D. is studied with a help of the activities took place at SravanBelagola, Humcha and Moodabidri, Karkala. Because these were the centres of Jain activities. Many Acharyas, Jaina saints, Sravakas and Sravikas stayed these religious places and developed these places as a leading Jaina centres. The year 1565 A.D. was a turning point in the history of Karnataka because in that year Vijaynagar, the last great Hindu empire was collapsed and Muslim rule was established all over Karnataka and South India.

The ancient Hindu dynasties like Maurya, Satvahana, Kadamba, Rastrakutas, Chalukyas, Gangas, Hoysalas and Vijaynagar were extended patronization to Jainism in Karnataka. Therefore Jain religion blossomed from 4th century B.C. to 1565 A.D. Rich archeological material is available of this period, which will help to reconstruct the development of Jainism in Karnataka from 4th century B.C. to 1565 A.D. Again Jaina scholars produced valuable Jain literature during this period, which will helpful to fill up the gaps of the epigraphical records and complete the story of development of

Jainism. During this period, the following were the important Jain acharyas and scholars. Bhadrabahu vamswami, Jenasane, Kundakunda, Samantbhadra Somaldev, Pujyapada, Akalanka, Vadiraja, Wadibhasimha, Gunabhadra, Virasen, Puspadanta.

There are traditions even on Mahavira's visit to South India from the Jivandhara charita of Bhaskara. It is known that Jivandhara, who was the ruling chief of this region at that time, was a Jain. He cordially received Mahavira and became an ascetic after obtaining diksha from him Jivandhara seems to be an imaginary name. Actually speaking there was no such ruler whose kingdom extended to and comprised Southern India during this period.

Legends and beliefs apart, the earliest historical evidence for the advent of Jainism in South India is the visit of the Saint Bhadrabahu, the eighth teacher in succession after Mahavira, alongwith the Magadhan monarch, Chandragupta Maurya of SravanBelagola in Mysore State. The event forms the subject matter of a persistent legend in the Kannada country and the Southern sects of Jainism invariably trace their descent from Bhadrabahu.

In North India Samedhashikarji, Pavapuri, are important sacred Jaina Tirthas and in South India SravanBelagola occupies important place in the history of Jainism. the development of SravanBelagola as a Jain centre took place in two phases. The first phase of

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However, during this period, South Kanara was very active in extending patronage to Jainism. Karkala, Moodabidri, Venur and other places became centres of Jain art. The Alupa, Bhairarasa Wodeyar, Chouter and other chiefs ruling in this area. Not only built many monuments but also gave a large number of grants to them.

The role of Bhattarakas from SravanBelagola, Humcha, Moodabidri and Karkala was important for promoting Jain culture in South Karnataka. Even the present Bhattarakas, these peethas are also playing vital role in protecting and spreading Jainism in their respective areas. Bhattarakas possessed large estate and raised funds from Sravakas. These funds they utilised for the erecting Jain temples, arranging Panchakalyana pujas, publishing sacred Jaina literature, distributing Jain literature on cheaper rate to Jain Sravakas, running pathasala in their Mathas, provided religious training to Jain lads, who will be future Upadhiyas and finally running free feeding centres, as well as free hospitals for orphanage and poor people. This institute is useful event today.

development forms the period between 4th century B. C. to 9th century A.D. and second phase started from 981 A.D. onwards, in which year the installation of Bahubali image by ChamundaRaya took place and in the second phase SravanBelagola developed in rapid scale as a Jaina centre.

Number of Jaina temples erected after 4th century B.C onwards by the nobles, royal and rich persons in and around SravanBelagola which developed powerful centre of Jainism in South India. SravanBelagola, the most ancient and prominent sacred place of the Jainas in South India, has got a unique combination of many distinctive features which are rarely found elsewhere in the world. SravanBelagola is the most important "Tirtha" sacred place of the Jainas in South India and at the same time it is a place of the great cultural significance in South Indian history. SravanBelagola is famous in the world not only for its religious sanctity but also for its natural beauty, historical antiquity and architectural superiority.

In the first phase of development of SravanBelagola, the following Jaina temples were erected on the Vindhyagiri hill alias Doddabett. In Santinatha basadi, Suparsvanatha basadi, Parsvanatha basadi, Kattle basadi, Chandragupta basadi, Chandraprabhu basadi, ChamundaRaya basadi, Sasan basadi, Majjigana basadi, Eradukatte basadi, Savati Gandhavarna basadi, Terina basadi, Santisvara basadi, Kuge Brahmadeva pillar, Mahanavami Mantapa, Bharatesvara, Irue

Brahmadeva temple, Kanchina done, Lakki done, Bhadrabahu cave, ChamundaRaya's rock. Moreover some inscriptions prior to 9th century A.D. are also found in this hill.

The Mauryas, Satavahanas, Chalukayas, Rastrakutas, Kadambas, extended royal patronised to SravanBelagola and many land grants were given to this place during this period. Rastrakuta period is regarded as the golden period for the development of Jainism in South India. Jainism was a state religion during reign of Amoghavarsha, the emperor of Rastrakuta dynasty.[1] Emperor Amoghavarsha's great Commander in Chief Bankeya was staunch followed of Jainism. Next dynasty, which extended full support to Jainism was Gangas of Talakad.

There are number of references regarding the persons, who ended their life by observing Jaina rites of Sallekhana i.e. (fast unto death) on Chandragiri hill. The name of this hill is associated with Chandragupta Maurya itself, who died on Chandragiri hill by observing Sallekhana. So upto 9th century Chandragiri hill is more important than the Indragiri hill. SravanBelagola is not only a religious centre of the Jainas but also a nucleus of social and cultural tradition of India.

The installation of Bahubali statue on Vindhyagiri hill in 981 A.D. by ChamundaRaya was a turning point and land mark in the

history of SravanBelagola, because this statue is one of the wonders of the world and many Jaina as well as other pilgrims paid visit to this place and rapid development of SravanBelagola started from 981 A.D., which became the second phase of the development of this place. This excellent and enormous statue installed by CamundaRaya is the best and most important ancient monument in the field of Indian iconography in general and Jain iconography in particular. The CamundaRaya purana (978 A.D.) does not mention about the statue but Nemicandra Siddhantacakravarti, the teacher of ChamundaRaya refers to it in the Gommatasara (993 A.D.). This means that the statue was installed between 978-993 A.D., Govinda Pai, Dr. Nemichandra Shastri, Dr. Jyoti Prasad Jain and others have come to the conclusion that the Bahubali statue was installed on Sunday, the 5th day of Caitrasukla in 981 A.D. In the second phase, due to the image of Bahubali, Vindyagiri hill acquired more importance than Indragiri. Bahubali was a son of first Tirthankara Rishabhanatha and acquired place next to Jain Tirthankara in Jain Pantheon. There are a number of legendary accounts of Bahubali composed by Jaina authors after 981 A.D. But ChamundaRaya and his overlord Ganga King Racamalla (II) became memorable due to the installation of Bahubali image. No single individual could be given a credit for building SravanBelagola, for it is to be built over a millennium and half by a number of pious saints, rulers, chieftains, merchants, artists, scribes

and pilgrims. The men who contributed materially to strengthen and enhance its spiritual, artistic and historical value are, however recognised as early as the 12th century. Among them :

1. ChamundaRaya (974-984 A.D.)
2. GangaRaja (1108-1142 A.D.)
3. Hullaraya (1142-1173 A.D.)

are considered to be the greatest.

Among these three benefactors of Jaina religion, however, the contributions of ChamundaRaya are by far at the most outstanding, inspiriting and lasting nature. By his rich personal accomplishments and varied achievements in different fields ChamundaRaya has made a permanent mark and there is hardly any other personality of his stature and competence in the history of Karnataka.

ChamundaRaya was a faithful minister, a loyal general, a profound scholar, a great patron of Jainism, a braver soldier, a more devout Jaina and a more honest man than ChamundaRaya Karnataka had never seen. Gangas of Talakad and Vijayanagar rulers extended royal support to this Bahubali image. Some Vijayanagar ruler like Harihar (II), Krishna Deva raya issued land grants to SravanBelagola and other Jaina temples. Number of inscriptions are found in the Vindyagiri hill and on the feet of Bahubali image itself. It is

interesting to note first Marathi inscription that is “ga ªbîN}Ô>Ùbà ¥TÙ<ëàUC, ga ³}³Ùb®C PNÏÈbUC ¥TÙ<ëàUC“ is found on the feet of Bahubali. By erecting Bahubali’s image at SravanBelagola, ChamundaRaya made an outstanding contribution to world culture.

Next to SravanBelagola, Humcha, a political seat of Santara dynasty and abode of goddess Padmavati, served the important role in spreading Jainism in South Karnataka since 8th century A.D. onwards. Fortunately Humcha was patronised by one political dynasty and that was Santara dynasty. Jinadatta was the founder of this dynasty, who built Padmavati temple and Parshvanatha temple at Humcha.

SravanBelagola is famous for Bahubali image while Humcha is famous for goddess Padmavati. Generally a pious Jaina Sravakas and Sravikas are believed that blessings of goddess Padmavati is essential for any important work. Therefore, to receive the blessings of this goddess, Jainas from all over India, used to go to this place every year.

So after 8th century onwards Humcha became famous and nuclear of Jaina activities, between 8th to 14th century A.D. number of buildings, palaces, Jaina basadis and temples, erected at Humcha and a small village became a famous city of temples. Side by side Bhattaraka Peetha established here and Sraman culture was spreading

from this place. Among the secondary deities of the Jaina Pantheon chosen for individual adoration as an independent goddess, Padamavati, the Yakshini of Parsvanatha, stands foremost, being the most popular and widely invoked goddess in Karnataka.

At Humcha following temples are important and have a historical value. Parshvanatha basadi, Padmavati basadi, Bogara basadi, Sule basadi, Panchakuta basadi, Guddada basadi, Ashoka basadi, Kshetrapala basadi etc. Every temple has a image of Jaina Tirthankara. Moreover, some temples, pillars, walls possessed old Canarese inscriptions. In all we find 22 inscriptions of Santara dynasty at Humcha belonging between 8th to 14th century A.d. All these inscriptions have read and published with English translation by B.L. Rice, Director of Archaeology, Mysore State, in his Epigraphica Carnatica volume Nos. VI, VII and VIII. These inscriptions provide many useful material to the students of history.

The Santara period of 400 years from 8th to 12th century A.D. was regarded as golden period in the history of Humcha. Santara rulers like Jinadatta, Vikrama Santara, Chagi-Santara, Vira Santara II, Bhujabala-Santara, Vikrama-Santara IV and their royal ladies spent lavishly their wealth for erecting Jaina temples there and Humcha became one of the leading Jain centres in South Karnataka. For the development of Jainism in South Karnataka, Humcha like other Jain

centres rendered yeomen service and one has to recognise its service without fail.

Even today library at Humcha Tirtha is preserving old Jain canons and sacred books and occupying an important place in Jaina history in South Karnataka. There is Jaina Pattasala run by the Humcha matha which is preparing new Jain scholars, who spread the gospel of Lord Mahavira and other Tirthankaras. Karkala, Moodabidri and Venur flourished a Jain centre in South Canara district since early medieval period.[4] The centre of Jain gravity shifted from Humcha to Karkala in the 13th century A.D. Vijayanagara, Hoysala royal dynasties of South India patronised these Jain centres, built magnificent Jain temples and Jainism was in full swing even through there was menace from Lingayat religion and iconoclast Muslim rulers from 12th century onwards. the huge statue of Gommata, the basadis and the temples of Anantashayana and Venkataramana at Karkala attract a large number of pilgrims, lovers of art and student of history. These architectural creations, Jaina as well as Hindu, are the gifts of the royal family of Bhairarasa Wodeyars. The famous gigantic monolithic statue of Gommata at Karkala, which is 42 feet tall, was installed by Veer Pandyadeva, a ruler of the Bahirarasa family of Karkala in 1432 A.D. besides, Gommata statue Chaturmukha basadi, Neminatha basadi, Ramasamudra are important temples at Karkala and attract by the

Jaina people. Like Humcha, Karkala is also patronised by Santara, and their successor's rulers Bhairarasa Wodyars dynasty. Even Vijayanagara rulers extended their patronisation to Karkala and granted land grants to this place. Karkala is also the famous seat of Lalita Kirti Bhattarakas since 15th century onwards. Even today Karkala is visited by number of Jain peoples and pay reverence to Gommatesvara statue.

Next to Karkala Moodabidri is an another important Jaina centre in South Kanara district. Since early medieval times, Moodabidri, popularly referred to as Jain Kashi of South India is historically an Atishaya Punya Kshetra. Here are found in the temples the holy scriptures (Siddhanta) "Dhavala" (The "Vedas" of Jains. Guru basadi or Siddhanatha basadi is the oldest Jain temples. There are more than eighteen Jaina basadis at Moodabidri. Thousands pillars temples is another famous basadi known as "Tribuvan Tilaka Chudamuni" basadi. It is known from inscriptions that out of these 18 temples, Padubasadi, Guru basadi and Ammanavara basadi are the most ancient ones and that the remaining ones were built only after the Gurupeetha had been founded. Moodabidri is also famous for Bhattaraka peetha and old library which housed number of old Jaina manuscripts and canons that are useful to historians studying Jaina history. Bhattaraka is also rendering great service to the cause of spreading Jainism. He also run one Pattasala and free feeding centre

there. Moodabidri is famous for (Navaratna temple i..e Jewell temple). Like other Jain places, Moodabidri is also received patronisation from royal families, rich merchants and Jaina traders. Even today Moodabidri is an worth seeing and spreading Jain culture in that area.

The third important Jain place known for the Bahubali statue, which located in South Kanara district is Venur. Venur is also important Jain centre but historians, Epigraphists and Jain Sravakas paid little attention to statue of Bahubali, is 35 feet height and erected by Timmaraja in the year 1604 A.D. Venur is rich in historical antiquities. the image of Gommata and the basadis and the Mahadeva temple are the historical remains of considerable interest. Now very small but must once have been a flourishing and splendid culture.

Unfortunately Venur is a neglected place. At present Venur is a small hamlet. Therefore, little attention is paid by visitors as well as Jaina Sravakas. There is also one Jain temple. There may be many old Jain monuments and inscriptions which have to be not yet studied properly.

Anyhow, Karkala, Moodabidri and Venur situated in South Kanara district, protected and preserved Jain culture since early medieval times to present day.

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The history of the Bhattaraka institution is interesting and fascinating. Bhattarakas is regarded as religious ruler of Jaina community. The creation, development and reservation of sacred task was a notable achievement of these Bhattarakas. Free from the worries of constant movement these Bhattarakas developed sense of solidarity and devoted much time and energy to the study and explosion of the Jaina scriptures. In the field of learning the Bhattaraka made monumental contribution. By various menace they turned their mathas into the central seats of learning in their region.

The Bhattarakas conducting Pathasala, i.e. religious schools, maintaining 'Sastra-bhandars', i.e. religious scripture houses, delivering 'Dharma-Pravacana', i.e. religious discourses, publishing and distributing 'Dharma-granthas' i.e. religious books, training persons in the performance of 'Dharma Vidhis', i.e. religious rituals, arranging 'Dharma-Sammelanas' i.e. religious conferences etc.

The Bhattarakas, throughout their long history, contributed a great deal to the advancement in various fields of culture of region. Their lasting contribution can be seen in the development of several arts like architecture, sculpture, painting, music, dance and drama. Installation of various images was considered to be the main work of a Bhattaraka. They encouraged their rich followers to construct new temples in large numbers.

The general opinion seems to be in favour of retaining the institution because a religious preceptor is considered necessary to look after the spiritual life of the people. It is suggested that if the Bhattarakas, who are well educated, who wish to renounce life after fulfilling their worldly desires, are appointed a recognised not as the heads of particular castes but as organisers, propagators and preceptors of the Jain community.

The seats of Bhattaraka from SravanBelagola, Humcha, Moodabidri and Karkala are treasure house of knowledge, rich libraries, which promote the Jainism among posterity to years to come.

Jainism has made a profound influence on the lives and culture of this country. Jainism has made substantial contribution to the philosophy and culture of this country and specially of Karnataka.

Thus the result of the royal patronage and popular support was beneficial for Jainism as well as country. It gave a good opportunity to the Jaina acharyas to establish various centres of learning and religious studies, monasteries and libraries. The Jaina temples, with their Danashalas i.e. charity houses for education, food, medicine and retreat became real spots of cultural enlightenment.

The influence of Jainism in Karnataka has been profound. For nearly twelve hundred years, Jainism has played a prominent part in

social and political life of the people of Karnataka. There was royal patronage for Jainism. Under the Ganga rulers Jainism flourished Jainism received the royal patronage of the Kadambas and Rastrakuta kings. Chalukyas also gave patronage to Jainism. During the Hoysala period Jainism was an influential force.

To save human race on this globe, peace is required. To maintain peace, *Ahimsa* and **"Live and Let Live"**, the cardinal principle of Jainism are required to present humanity. So study of the development of Jainism in Southern Karnataka, no doubt, is useful to the modern student of history.

The present work will open new dawn to study of the contribution of other Jain centres in other part of India and useful to other students of History in future.

GLOSSARY, APPENDICES

GLOSSARY

Ahimsa	-	Non-violence
Acharya	-	Teacher
Atishayakshetra	-	Sacred place created by Jainas
Avasarpinikala	-	The descending half arc of time
Bharatavarsha	-	The land of Bharata
Brahmachari	-	Chastity
Basadi	-	A Jain temple
Caturmas	-	Four months of rainy season
Chakara	-	Circle of states
Dandanayaka	-	Officer in the army
Darbar	-	Court
Dharma	-	Religion
Dharma-Pravacana	-	Religious discourse
Dharma-Grantha	-	Religious book
Dharma-Vidhis	-	Religious rituals
Dharma-Sammelanas	-	Religious conferences
Drishti-Yuddha	-	Looking at each other without winking
Gadyana	-	Coin
Gadha	-	Cavity
Horse's bit	-	The part of the bridle in horse's mouth

Jina	- The spiritual conquerors
Jal-Yuddha	- Throwing water on each other's face
Jati-Pancayatas	- Caste councils
Kevali	- Omniscience
Murti-Pratistha	- Installation of images in temples
Matha	- Monastery
Nirvana	- Moksha
Pinchhi	- Taft of peacock
Pujas	- Worship
Rishigiri	- The hill of sage
Setti	- Merchant
Sravakas	- Male laity
Sravikas	- Female laity
Sadhu	- Ascetic
Sadhvis	- Female ascetic
Samsthana	- State
Sramana	- Jainas ascetic
Sruthakevali	- Master of knowledge
Sangha or Gana	- A religious division of the Jainas
Sallekhana	- Fast unto death
Statue	- Image
Tirtha	- Sacred place

Tirtha-ksetra	-	Holy place
Tirtha-yatras	-	Pilgrimages
Tirthankara	-	An ideal man of perfection and founder of Jainas
Vritti	-	Share of land or revenue generally in an 'agrahara'

APPENDIX

B. L. RICE (1837-1927)

His father Benjamin Holt Rice was Christian missionary. He came to Bangalore in order to preach religion. B.L. Rice was born in Bangalore and he spent the early days of his boyhood in Karnataka. He received higher education in England. He became proficient in Kannada, Telugu, Tamil and Sanskrit. He rendered good service in the field of education, study of history, epigraphy and oriental literature.

He became the Headmaster of Central High School in 1860 and devoted himself to the cause of education. Later on the school grew up into the famous Central College. After five years of service, he became the Inspector of Schools for Mysore and Coorg Districts. Three years later he became the Director of Public Institution and the first Secretary of Education for the Mysore State. He travelled all over the state and collected many inscriptions connected with ancient history. He had collected nearly nine thousand inscriptions which today throw a lot of light on the heritage and glory of the country. Thereby he inspired others to study the ancient history of this land. We cannot think of the bitter experiences he underwent during his extensive travels, when there was no better means of transportation and his valuable service compared to our own has put us to shame. Whenever he

went outside on official or private, he use to collect something pertaining to ancient history. His collections include copper plates, palm leaves, inscriptions etc. It is said that there is no place that he has not visited in Karnataka. When the Oriental Research Institute in Mysore was started, he became as its first Director. He retired in 1906 and to the end devoted himself to the historical research.

The Hunter Commission of India appointed Rice as its Secretary to bring out reforms in educational field. For sometime he served as the Secretary in the Police Department too. The British Government conferred upon him the title of C.I.E. (Commander of the Indian Empire). The Madras Government honoured him with the degree of the Doctor of Philosophy. The following are his achievements in the fields of Research :

1. Mysore inscriptions - Its publication 1877.
2. Mysore Gazetteer.
3. Epigraphia Carnatika volumes- 1986.
4. SravanBelgola inscriptions volume.
5. Mysore and Coorg from inscriptions.
6. Finding of Ashoka's *Brahmagiri* inscriptions.
7. Bibliothica - Karnataka serial.

8. Editing *Pampa Bharata* or *Vikramarijana Vijaya, Nagachandra's pampa Ramayana, Kavi Raja, Marga, Kavyavalokana, Amarakosha* and innumerable research articles.

9. Imperical Gazetteer (Editor)

After his retirement in 1906, he returned to England. He settled at Harrow, but he was even thinking of Kannada state. He had to bring out ten more volumes of inscriptions. The Gazetteers published by him were later on revised by Sri C. Hayavadana Rao. It is rather a surprise that a foreigner could devote his entire life to the cause of Kannada.

J.F. FLEET (1847-1917)

J.F. Fleet was born at Chiswick in 1847. George Fleet and Esther were his parents. He passed the Indian Civil Service examination at the age of eighteen and was appointed as the Revenue Officer in Bombay. By his efficiency and honesty he rose to higher positions. His contemporary B.L. Rice was an educational officer in the South Division (1872) of Karnataka. He served in Kolhapur as a Junior Collector, Magistrate and Political Agent, Senior Collector and Customs Commissioner and died in England in 1917.

Though a Revenue Officer, he took great interest in the study of History. He did in North Karnataka what Mr. Rice did in

the South. He collected historical inscriptions and studied them scientifically. He was proficient in Pali, Prakrit, Kannada, Sanskrit and Marathi languages. His articles dealing with the ancient life and civilization, and the royal dynasties were published in the Royal Asiatic Society (Bombay Branch) and the Indian Antiquary Paper. he was good at the study of inscriptions. He knew well History, Geography, Linguistics, His book *"The Gupta Kings and their successors"* has become quite famous. *"The Kannada Royal Dynasties in Bombay Province"* is his another publication.

In England, even after retirement, he was interested in the study of History. He wrote many articles to Epigraphia Indica and the Imperial Gazetteer and brought out many folk songs. He enriched the Kannada language with his yeoman's service.

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